

PARTY GOVERNMENT.

A party government, although it may become as corrupt as a personal government, accords best with the feelings and freedom of action of a free people. From the very necessity of the case, a free and elective government is a party government. A nation when left free in its political action, naturally divides itself into two political organizations; the one conservative or content with things as they are and the other progressive and aggressive. The history of England affords an admirable opportunity for the study of party spirit and partizan rule. Parties do not cease to exist necessarily because the special and original cause of their existence has ceased to be operative. But political parties, in the absence of any real issue or vexed question, are apt to degenerate and do finally degenerate into pernicious factions, intent solely on public plunder and the aggrandizement of their leaders. Then it is that party spirit becomes an influence productive of mischief. Allegiance to party then is regarded as the one political duty and obligation, country and conscience being secondary or trivial considerations. A party actuated by this spirit is simply a predatory horde. The chief American cities are now ruled by organizations and conspiracies of plunderers, gangs of marauders on the tax-payers. These gangs consist for the most part of aliens. The substantial citizens are too busy with their own affairs to unite and apply the remedy to this most scandalous state of things. Thus, as tax-payers, they are plundered with impunity, and they ought to be thus plundered by way of punishment for their criminal neglect to fulfil their duties as citizens.

Legitimate political parties are such as are based on the principle and the sincere convictions of their adherents, who believe that their line of policy is of a nature to promote public welfare. Therefore they are anxious to get control of the machinery of government in order that they make their ideas practical facts. Where there are at stake vital principles which excite a deep and unusual interest, then party action becomes elevated above the low level of a struggle for the spoils of office, at least while the enthusiasm of principle lasts. Government by party is not an ideal method of government, as the history of Great Britain and our own history conclusively demonstrate. Party government in Great Britain in the days of Walpole was a government of bribery. A party government at its best is more or less one-sided and exclusive. The first and foremost object of a political party is, of course, the defeat of its antagonist political organization, and its exclusion from an anticipation in the administration of public affairs. A too long and uninterrupted predominance of a single party in a community creates disaffection and disloyalty in the ranks of its antagonists, who come at length to regard the government, in which they exercise no control, with feelings of hostility. When opposing parties are nearly equally divided so that one easily supplants the other, they are put upon their good behavior and the public is not victimized.

The Government of the United States is one of checks and balances, which make it difficult for a party to get control of all the branches of the Federal Government so as to be able to work its will unopposed. Popular frenzies and delusions are pretty sure to die out before they get to be politically formidable. The great mass of the people remain sane, in spite of local excitements and crazes. Though party government prevails here to its fullest extent and popular sovereignty is unquestioned, still in general elections this country always shows itself to be conservative. The vast majority of the voters have something at stake, a vital interest in the common weal, and they act accordingly. The collective will, when it is ascertained, is always found to be on the side of law and order, because there is no American party which aims at the destruction of our institutions. Further, there is a check here upon anything like party tyranny, by the multitude of people who will bolt party nominations, if they do not conform to a proper standard of political rectitude. As the French statesman, De Freycinet, once said: "Nations do not live by politics,

but by business." Thus the party leaders and politicians must conform their actions to the business interests of the nation, especially on the recurrence here of a great four-years' election, or they find themselves and their organization badly defeated and left out in the cold.

SPIRITUALISM BEFORE SCIENCE.

A late number of *La Revue Spirite* has a sharply critical article in review of a communication of M. Alfred Binet in *Revue des Deux Mondes* in which it says that after having denied with so much obstinacy the reality of spirit phenomena, after having stumbled piteously in the physical explanations which it has presented, official science recognizes at last with more or less bad grace the reality of these phenomena. But it has nothing more urgent to do than to seek to distort them—that was a matter of course—and to give explanations of them very scientific no doubt, since they emanate from authorized persons, but absolutely devoid of probability. M. Binet only treats of movements of the table and still asserts the old claim that the operators communicate unconsciously an impulsion to the table though in perfect good faith. This the writer in *La Revue* declares is something gained—an admission of good faith. But how does the unconscious impulsion render the table heavier than its normal weight, how raise the table completely from the floor?

Again M. Binet attributes a large number of psychological phenomena to disease of the personality. His method consists in dividing the ego into two parts, or rather in parceling it out. The normal unity is broken up; there are produced several distinct consciousnesses, of which each may have its perceptions, its memory and even its normal character.

To this reply is made that there has been a failure to define the words "personality, ego, consciousnesses." Bichat one of the great high priests of the scientific-materialist religion defines life as "the totality of functions which resist death." As we are always resisting death until we succumb to it, it follows that life is a disease, that disease and life are the same thing. Without doubt M. Binet is inspired by Bichat to assert that mediums and somnambules are diseased, and that the phenomena produced by them have reference to pathology. Only it must be admitted that the functions of the diseased resist death a long time, for it is not seen that they die sooner than others; the very opposite is very frequently observed. This proves incontestably that mediums are not diseased, in fact it not infrequently happens that when sick they lose their mediumship to recover it after being restored to health.

We are in accord, these savants well say. Their sickness is not physical, it is psychical. It is not their personality which is diseased, their consciousness which is disorganized, their ego which is split up. For modern science there is only matter; life is a simple operation of chemistry. The psychical arises from the physical, thought is a secretion of the brain; that the ego is only a result, an effect and not a cause. Thus life is of chemical origin; reflex action of chemical origin—a *fortiori* instinct; a *fortiori* intelligence. No break, no gap. All these claims are purely gratuitous and even absurd.

In this hypothesis the psychic is subordinated to the physical. We do not see by what mystery this can exist, but no matter. What we do see very well is, that the psychic part, the personality, the ego, the consciousness, cannot be diseased without in the first place the physical being so. We have seen that as a general rule mediums are not at all diseased physically. For much stronger reason they cannot be so psychically. The secretion cannot be disarranged without the secreting organ being injured. The personality cannot be diseased, nor the ego split up, nor the consciousness removed without the brain being affected at least. Do diseases of the brain last for eighty years and more without the medium being incommoded the least in the world? It is true that there are two persons in man. In this we are in agreement with the psychological school. We go even further

and say that there are three—the exterior person, the interior, and the inmost. But these three persons do not come from the body; it is on the contrary the body which comes from them. . . . There exists in the hysterical subject, says M. Binet, even in the waking state, a second obscure personality, besides the luminous personality. . . . These two personalities do not exist, as M. Binet believes, the one besides the other, but the one above the other; the interior below the exterior. It is still true, as our neo-psychologist observes, that the exterior has no knowledge of the interior, and "the light shineth in the darkness and the darkness comprehendeth it not"; but it by no means follows that the interior does not know the exterior. It is even astonishing that the savants do not perceive the contrary. In reality they agree themselves that "during waking the memory of the subject embraces only the event of the waking period, while, during somnambulism, it remembers not only anterior somnambulisms but also states of waking." It must be added that it frequently remembers much better its states of waking while in the somnambulist state.

We challenge these savants to subject "this chemical function" to quantitative and qualitative analysis.

From this it follows that there exists an interior ego, and a superior ego which is not diseased at all, which is no more a separate organization from the exterior ego than the twig of the plant is a separate organization from the branch; it does not follow that it is this personality called second which moves the table which writes, which produces spirit phenomena. If the body is only the instrument of the ego why should it not lend this instrument to another ego when it thinks proper? It must be observed that the borrowing ego can only be by nature at least the equal of the lending ego. To use an instrument one must know how and be able to handle it. Would a blacksmith lend his hammer to a child or a monkey? In this regard science again misleads. M. Pierre Janet supposes that the intelligence that manifests itself in these phenomena is an inferior monad and imagines that this monad usurps an empire which does not belong to it. The intelligence which makes use of a human organism to express its feelings or ideas cannot be inferior in essence to human intelligence, under penalty of being rendered powerless by the same to make use of its organs. It may be superior, whatever M. Janet may say about it, for "he who is able to do the greater can do the less" but can never be inferior. This is why we do not see animals in spiritism communicate by writing.

Such substantially is the criticism in *La Revue Spirite* of Binet's assumptions in regard to the cause of phenomena which Spiritualism explains by ascribing them to the cause adequate to produce them viz., spirits.

GATES' CIGAR, OR GATES AJAR?

"Austin Phelps—A Memoir," by his daughter Elizabeth Stuart Phelps, to be published in a few days by Charles Scribner's Sons, forms the theme of an entertaining letter by Jeannette L. Gilder in last Sunday's *Chicago Tribune*. In the closing paragraph the *Tribune* makes its correspondent say: "After reading this memoir I understand better the character of Elizabeth Stuart Phelps-Ward, I feel the atmosphere in which 'Gates' Cigar' was created. One can see how the mind of a speculative child would work under such conditions. They could not have failed to have molded the sensitive nature. She is the natural product of her environment." Now we have known Elizabeth Stuart Phelps-Ward since the winter of 1856-7, when we often went skating with her on Pomp's Pond near Andover. We used to feel supremely happy in studying the wonderful soul of the girl as reflected through her marvelous eyes and set to music in her voice and carriage. With something of that combination of pluck and modesty which characterizes the Western boy or man, which furnished a Lincoln and a Grant, which secured for Chicago the World's Columbian Exposition, we used to essay the delicate but important duty of adjusting the skates of the exclusive and queenly little miss; never allowing another

to forestall us. Indeed, as the newspaper boys would say nowadays, we had a cinch on that job. From that day to this we have studied the character and been familiar with the psychical atmosphere of the builder of "Gates Ajar," and we are free to confess that nothing therein ever suggested "Gates' Cigar" to our fertile imagination or abnormally sensitive olfactories, though we own up to being familiar with numerous brands of cigars, both domestic and foreign. Although some of the Andover girl's creations are clothed with transcendental smoke, as it were, which soothes the weary and allays the pangs of soul-hunger, yet far be it from anyone to imply that this Yankee genius is the maker of "Gates' Cigar"; or even that her "Silent Partner" ever surrounded "Havana filler" with "Connecticut wrapper" "Beyond the Gates," or within the district of a U. S. revenue officer.

On reflection it occurs to us that possibly Jeannette Gilder wrote "Gates Ajar," and the *Tribune* compositor, with the passive assistance of the proofreader, made "Gates' Cigar" out of the material. If this conjecture should prove correct, then is here a strong argument for the all-night saloon. Deprived of his midnight beer the sweltering compositor's cerebral machinery gets out of gear and misses a cog now and then. If this typographical mangling is to continue Mayor Washburne will no doubt present it as a convincing argument to the Common Council in favor of his all-night saloon ordinance. A human type-setting machine that has been run by beer for a term of years can never be worked by water power or beef-tea until it has been thoroughly rebuilt. And in the meantime we are likely to be served with Gates' Cigar and other pseudo-materializations.

DEVELOPMENT OF LANGUAGE.

A writer in the *Atlantic Monthly*, in an article on "Speech as a Barrier Between Man and Beast," shows that the fact that human language is not spoken by any animals by no means proves that they have no language and that "therefore" they do not think. The old question comes up, can there be thought without words? which one would think could never have been answered except in one way, for it does not appear how language could have originated save as the expression of thought, however simple and indeed rudimentary. It is not, says the Springfield *Republican*, forty years ago since it was generally accepted, that while animals had instinct, man alone had reason, and observation of animals was before so superficial that this distinction was accepted, and without question. Now there are few who do not recognize reason in every animal with whose habits man is brought into close contact; we know well enough that dogs, cats, horses and cows reason, and are beginning to see that foxes, squirrels, partridges, crow. Even hens and ducks reason to a certain extent. That the chain of reason begins far down in the scale of sentient life is not now a vagrant hypothesis, as once it was. The *Atlantic* writer examines some of Max Muller's dogmatic statements to their ruin. He quotes one of them as to the impossibility of a common origin for a simple Sanscrit root "gar" used for the three meanings, "swallow," "to make a noise" and "to wake." But he then cites the way in which one of Darwin's grandchildren developed the word "quack" from her first application of it to a duck; next it meant "water," and eventually it grew to represent all creatures that had wings and all fluids; and coins even were called "quack" because they bore upon them the effigy of an eagle. Thus, says Evans, "quack came to mean bird, fly, angel, pond, river, shilling, medal, etc., and it is easy to trace every step of the process by which it acquired these various significations." This is a fair exemplification of the origin of language. Other instances are the syllables "pa" and "ma," now considered by us childish, as in reality they were in their origin, but yet venerable, for there are probably no older articulations in use. These two words mean in Sanscrit to protect and to form, "indicating," says Evans, "the functions of the father as the defender and the mother as the moulder of children." The infants that first uttered these words attached no such ideas to them, but they grew

to these meanings. So that language developed in two ways—on onomato poetically, that is, from the suggestions of sound; and by association of ideas. This, however, is not said by E. P. Evans, who makes, beyond this, a convincing array of points to prove that language is not the sole possession of man, and that reasoning is in a degree an attribute of lower animals. That thought does not depend upon words is now too well proved to admit of discussion. The teaching of Laura Bridgman alone demonstrated this. Words as symbols of thought develop the faculty itself, enlarging it into expression; but thought is mysteriously existent without symbol. The infinite life pervading all things compels it, degree by degree, and it may yet be discovered that plants too think and reason, strive and aspire.

THE PULPIT BENDS TO THE PEW.

In referring to a proposed alliance of all the churches in a church congress to be held in Chicago in 1893, the *Times* of this city has this to say: In almost every century since ecclesiastical power was acquired it has been the rule to be diligent in stamping out heretical opinion and indifferent to the prevalence of gross immorality. France in the seventeenth and eighteenth centuries was a forcible illustration of this. Louis XIV was zealous in his orthodoxy and proud of his religious belief, at the same time that he was the most shameless libertine in Europe and living in open adultery, surrounded by a court notorious for its scandalous immorality. In the zenith of ecclesiastical power the city of Rome never rose in practical morals above the low plane of Italian morality, which was the lowest on the European continent. The period during which the Anglican church had the most absolute authority over the English aristocracy was marked by profanity, drunkenness and sexual libertinage among that class to a degree that would shock the sensibilities of this age. Russia is now undergoing a revival in behalf of Greek orthodoxy, which is resulting in measureless injustice, and yet the crusade for creed is led by a priesthood only too often brutalized by drink and sensuality. The greater importance which was accorded to church ritual over moral character in the seventeenth and preceding centuries might well be overlooked, were the charge not just as applicable to the institutional Christianity of to-day, modified, of course, to suit the conditions of a higher civilization, and a higher general standard of morality. There is no such jealous oversight of the conduct of church members as is given to the integrity of dogma, to protect it from even the suspicion of innovation, while the churches are comparatively insensible to evils that are fruitful in propagating immorality. Hosts of their members remain secure in the fold although indirectly if not directly associated with such evils and profiting by them. While organic Christianity in the United States is independent of an over-corrupting state alliance, it is not independent of wealth and its influence. The pulpit bends to the power of the pew with the inevitable tendency to preach within the limits of parochial desire and prejudice. It is a sad but incontestable truth that the sanctuary is utilized to promote self-interest, greed and ambition; that in the prominent churches of this country and Europe there are men high in officership and among their acknowledged leaders who are known to be deceitful in their every day transactions and who are at a discount as to honesty and reliability in the business world.

THE JOURNAL does not often chronicle the misdeeds and weaknesses of ministers, but here is a case so unique, so wholly beyond the length which a member of the pulpit fraternity usually goes, so antagonistic to ministerial ethics that a stern sense of duty obliges allusion to it. A dispatch from Boston dated September 26, and secured for THE JOURNAL without the assistance of a "Clipping Bureau" reads:

"After full consideration and consultation with friends at the Unitarian conference, the Rev. Dr. Brooke Hereford has finally decided to accept the call from London. It may be added that the salary attached to Dr. Hereford's new position is not more

than half of what he receives here. He has served nine years in the Arlington street pulpit with constantly increasing acceptance to the society. With his seven years' previous service in Chicago Dr. Hereford will have completed upon his retirement from Boston sixteen years of work in America."

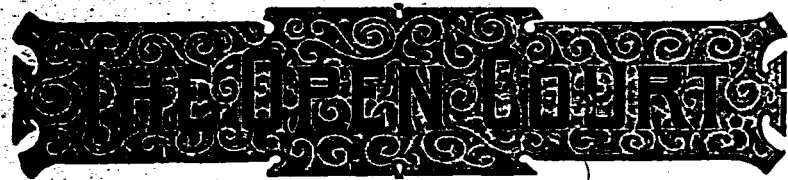
This portrays a malignancy toward his professional brethren which is truly alarming. Think of a preacher being so wicked as to accept a call which pays only half his present salary. Surely "the Lord"—of the average minister—had nothing to do with such a call. To have an Englishman come over here and monopolize a fat living may be endured, but to have him set the example of voluntarily giving up that living for harder work and half pay,—why it is simply an atrocious stab in the very vitals of the profession. A few more such traitorous acts and the American pulpsteering craft will go to the demnition bow-wows. Yet this preacher's reckless disregard of the ethics of his profession is not without its lesson of contrast. No orthodox preacher would have thus imperilled the dignity and emoluments of his profession, and cheapened and belittled an ambassador of "the Lord." Orthodox preachers should learn a lesson from this and cease to hob-nob with the irregulars. Heterodoxy and altruism go together, and if as much as smiled upon or winked at they are sure to catch on and modify the profession. Only by eternal vigilance can the good old ethics be preserved and the people damned.

At a dinner given to Victor Hugo, in Paris, some years ago, he delivered an impromptu address in which he gave expression to his faith in the Infinite and the soul's immortality, says *L'Univers*. This is what the distinguished French poet and philosopher said: I am rising towards the sky. The sunshine is on my head. Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and roses as at twenty years ago. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My days will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn.

The Rev. A. J. Canfield, pastor of St. Paul's Universalist church, Chicago, in addition to his other duties, is just now engaged in the preparation of a liturgy which he proposes to introduce in the services of his congregation. His work, it is said, is almost ready for publication. In form it will be very much the same as the low-church Episcopal service, or, in other words, on a pattern fashioned pretty closely after the ritual of Christ Reformed Episcopal church, of which Bishop Cheney is rector. This is certainly an innovation in churches of the Universalist faith in Chicago and this Western country. Mr. Canfield says he does not know of such forms ever having been introduced in Universalist churches west of Buffalo. He says he does not intend to introduce at present the surpliced choir, nor the robe, nor candles. If he could introduce more live thought in his sermons he might not need a liturgy such as he is preparing to appeal to the unintellectual classes, those who wish to substitute the use of the senses for the exercise of the intellect. It is better to stimulate thought and provide for those who think than to pander to ignorance.

The product of gold in the United States the last sixteen years has aggregated the enormous sum of \$572,900,000.

The Vatican contains 208 staircases and 1,110 different rooms.



HYPNOTISM.

By Mrs. S. E. BROWNE.

Having read a report of the International Congress of Experimental and Theosophical Hypnotism, the sittings of which were held in the Hotel Dieu and presided over by Dr. Dumontpalier, one of the physicians of that hospital, I am impressed with the conclusions to which the savants arrived, and the importance attached to them; not because I do not see the importance equally, but because the science has crept in—to its rightful place, the minds of savants—so silently and softly that it is like the awakening of a Rip Van Winkle from his long sleep to a knowledge that the world has been moving while he dreamed.

The fact seems apparent to me, however, that they have not yet reached the strong point in the science; as yet they seem to look only to force in their experiments, and logically an unreasoning force. If I understand their position, they simply concentrate the power of mind already stored in the operator upon the weaker—necessarily, as far as both storage and concentration go—mind of the patient and compel him to yield his conscious mind to them, while he suggests to the spiritual or unconscious man that he is well, and having done this a sufficient number of times, the patient has his higher nature so firmly fixed by the suggestion of the operator that he is well, the conscious mind falls into line and relinquishes its belief of sickness. I say "belief" because if the sickness were a reality, a thing of itself, it could not be changed. Light (an entity) can never be changed to darkness; though it may be shut out it is always there; but to introduce light into darkness is to annihilate every vestige of it; nothing is left. So disease can be dispelled by an application of ease and comfort.

This is all well enough as far as it goes, but it is only the first step, or rather the second step in the first place. The foundation is not well laid. It is reasoning from a false standpoint, that of physical, or exoteric causation, and consequently the real reason why he is not given the patient, and only the physical effect is produced; and the real object, which is the development of the understanding, or the higher education of the mind of either operator or patient, is not secured. This is why the art—not science, for it has a false basis—is capable of misuse and is harmful as well as useful. As well might Edison put into the hands of the common laborer the use of electricity, send him up an electric light pole to fix the wires without telling him how and why; when, as we know, the result is more likely to be instant death than what was desired.

If causation lies in matter, in the slightest degree, no application of mind would cure. Like unto like is the rule. If a draft of air or a filthy sewer could make a man sick, no application of mind could make him well. The remedy according to common sense, must be pure air, and an equal temperature, leaving nature to adjust herself under proper conditions. But if the belief that impure air would cause sickness, or a draft would produce a cold, exists, then you must make the cure by destroying the false belief; but you must have a perfect understanding with yourself which belief is true or false.

If causation lies in mind and matter, equally, as materialists and physicians teach, it would seem there must always be a great conflict between the two, as, when your body seems to you to be sick and you wish to lie in bed, and your mind, being active, wishes to go down town, as is often the case; the result generally is, the whole man stays in bed. Why? Because the mind had been educated to think it is subject to the body and it must yield, and the will, weakened by ignorance, makes no effort to assert itself and yields voluntarily; thus we often see a horse driven by a boy, simply because the horse does not know his

power to annihilate the boy if he wished. But let the mind separate from the body, either in trance or death, and what can the body do? What power is there to say, "I am sick or well, I wish to do this or that?" Where is sensation or intellect then? How many drafts of air or foul sewers will it take to make me sick or hypnotic trances to make me well? Where is the part of me that felt or reasoned? Is it dead? If there is any such thing as absolute death, why is the condition of trance or coma such an exact simulation of it that even the greatest experts cannot detect the difference; as we know, very many are buried alive—as we say—only to awake in agony and terror and find themselves compelled to loose their hold on the body entirely. But if, as we know, the body is dependent upon the mind for sensation, force, intelligence, then mind must have existed before the body, must, in fact, have created it, for matter, if it is the second principle, could not have created the first; and that it is the second principle we have shown; because it is powerless alone, and the principle which is first, certainly would not perish by its separation from the second.

If then the hypnotizer himself knows that all causation is in mind, that the man has a cold because he believes a draft of air can produce a cold and fears to encounter it (the fear really causing the cold) in consequence of his belief, then he, with his knowledge that there is no causation but mind, will by suggesting to the mind of the patient (whether in a hypnotic state or otherwise) the truth that a draft of air can not produce a cold, thus displacing his error with your truth—for error is nothing to you as soon as you know it is not something—you have not only destroyed his fear, but have taken away his foundation for a future error, thus giving him a higher education that lifts him above error, because he dwells in truth. So a hypnotizer has no incentive to use his art for base purposes, because he sees that truth is the only weapon by which he can accomplish any desired result. The only danger in its use lies in his limited knowledge of the power of mind or thought and its application. But to produce an effect without removing the cause is only to have to do your work over and over again as often as the cause asserts itself.

I think the law of suggestion may be explained in this way: All mind is one. If one projects thought into space, it impregnates all mind, and impresses all minds individualized by residence in matter that desire that class of information. The storehouse of memory is also universal, likewise individualized by contact with matter, i. e., its consciousness. The hypnotizer directs a conscious thought to the patient who, by making his will passive, becomes negative to the positive mind of the operator, who by the exercise of his will, seeks to control the consciousness of the patient; virtually the two are one for the time being; and the conscious memory of the patient is entirely inactive as far as its own individuality goes, and becomes merely the reflecting medium for the suggestion of the master mind; and as long as this thought is held for the patient, so long will he see it that way and no other; but let the operator yield his suggestion ever so little, the patient will waver in like ratio. In fact, so much of his mind as pertains to the idea held in the dominant mind is really absorbed by the other.

To illustrate: If I stand before a mirror reflecting an image of myself therein and someone steps up behind me and puts his hand over so much of my face as would cover one eye, I am, as far as seeing my whole self, blind with one eye, for inasmuch as I am looking nowhere except at my image in the mirror, I can see nothing to which my thought was not directed, and as long as I remain there and allow the person to cover that eye, I virtually remain blind with it. If, however, the person chooses to remove his hand from before the eye and cover my mouth, as far as I can see, allowing myself to be still in that position, I have no mouth; but my face seems to be a monstrosity with a hand where the mouth should be.

If, however, I had not allowed the person to intrude his hand on my sphere of vision, and had asserted my right to a full view of the mirror, and

pushed him away, either violently or otherwise, then he could not have impressed me that I had but one eye, because I, by my resistance to him, had ceased to contemplate any particular image, and had refused to listen to his suggestion.

When thus explained, hypnotic suggestion becomes a simple and easily managed affair, only given a passive patient and a dominating mind as operator. But to make the patient unconscious is not necessary. If the operator has faith in himself, and the patient a sufficiently strong motive for making himself passive (such as getting well, for instance), his attention can be arrested on that one point and the suggestion of health made while he was cognizant of other things, as I could see clearly with my one eye my own image while the other was concealed from me, and so while the operator is holding my attention on one line I can read or talk or do what I like, if only the operator knows how to hold me.

I am not undertaking to say any one can hypnotize a person either for healing or otherwise. There is a vast difference between just overcoming your patient by your will and scientifically claiming his attention; as much as if I should see you in danger of being run over and should take you by the arm and jerk you over a fence, or if I said, "Get over the fence, quick, or you will be run over." You would be over in either case, but your sensations would be much less agreeable in the first instance, and as your (in case of illness) cure would depend largely upon your sensation, the appeal to your reason and intelligence would seem to be the safer and wiser way.

Here lies the difference between hypnotism and mental science or mind cure. In one case the patient yields to force. In the other he goes willingly, with full consent of all his faculties, and finds himself raised a round higher up the ladder of intelligence and nearer to God, because of his acceptance and assimilation of truth.

CASTE.

By R. McMILLAN.

A Liverpool gentleman, well known in commercial circles, went to live in a truly aristocratic suburb of this trading city. A few of the neighbors in the new district called upon him to give him welcome, and to ask what church he intended to connect himself with. One sweet, Christian lady visited the merchant's wife and tried to persuade her to come to "our church," which was the most delightful in the district. The chief charm of "our church" lay in the fact that nobody attended there who had "less than £700 a year." This decided the merchant, and he joined a different church, for he happened to be one of these men who hold that a rich church is a poor church. The real pith of the story lies in the statement that the same church contributes liberally, very liberally, to Indian missions, where the chief work of the missionary is to break down caste. No words framed by mortal tongue could possibly contain a more striking satire. Caste is quite as strong in England as in India, and quite as inconsistent.

When an Englishman lands in India he is amused or pained at the class feeling of the natives. They are so stupid, so irrational, so utterly inconsistent in their prejudices. I once saw a wicked butcher throw a pig's carcass into a small boat where some Hindoos sat sunning themselves. They were not clean Hindoos, nor particular men in any sense, but they sprang out of the boat with shrieks of terror, willing to be drowned or slain rather than to be touched by a pig. It seemed so utterly idiotic to my boyish view that I could only sit and laugh at the sight of the terrified Hindoos, and I sneered at their conceptions until I learned the weakness of my own race. There are gentle ladies in England who will receive all the attentions of life from a lowly servant maid, but if she were to sit down beside them on a sofa they would shrink with disgust, as did the Hindoos at the sight of a pig.

War, revolution and deep sorrow level all class distinctions. In the days of destructive flood, the serpent, the tiger and the goat creep together on a floating log to find refuge from the rising waters, and they

tremble in deadly terror. When war desolates the land the man with strong arm and clear brain is king. Caste belongs to peaceful days, and is as natural as the law which carries water down a hill. There ever have been classes, and there ever will be classes. It is a man's right to select his own company; it is the natural trades unionism of the race. The Levites were priests. The Jews are a caste. The Saxons had bond and free, earl and churl. In the Fiji Islands, in ancient Egypt, in all lands and times, there have been classes, and few would dare to grumble thereat. It is only when caste crystallises into idiocy, under the breath of ignorance, that we laugh or sneer or rise in protest. When the church of the lowly Nazarene becomes a close corporation, when nobody worships who has less than £700 a year—then the Christian has cause to weep.

But caste, pure and simple, is inevitable in our present social state of development. In a small village in America, where there were not more than thirty houses, there was as much caste as in the city London. The family that owned the big house on the hill never associated with the village families, and the upper swelldom of the village never went to the "meetin' house"; they drove to a little town a few miles away, where there was a stone church. The women whose husbands worked at home on their own farms were vastly the superiors of the women whose husbands hired out to farmers, and so, in the tiny village of that great republic which has declared all men to be free and equal, we have—caste. The great man in our own country is the simple man, who carries his own parcels, and speaks civilly to all. The poor understrapper, the gentleman's gentleman, is the one who stands on his dignity. With us, in Merrie England, caste is a social distinction. In India caste is a religious institution.

To turn over the pages of Indian history and see what caste has done for the poor souls in our great Eastern empire, is enough to make a man denounce the stupidity of the race. But a little reflection will show that caste has not been an unmitigated evil in India, nor are we free to throw stones at our dusky fellow-subjects. In the laws of Menu, which seem to govern India to a great extent, we find the laws of caste laid down. It is almost needless to add that we know as little about Menu as we know about Job or many other great men; but that detracts not from the authority of his words. The laws of Menu are rigid, but they have been modified by holy hymns and pious Brahmins, and changed by innovators of the centuries until one scarcely knows which of the old laws ought to be obeyed.

Interpreted as simply as possible, the Brahminical belief may be thus stated. In the beginning the great Brama created the Brahmins. They control this world and all worlds. The records of these old saints are full of the wonders and miracles of their tribe. They are supreme on earth, and cannot be punished for crime. The one thing they are forbidden to do is to work. They are legalized beggars, and life is made as easy for them as possible. They came from the mouth of the great Brama, and are the special leaders of the race, the twice-born, heaven-sent nobility. They are the sacerdotal caste. Then came a second caste, the Kshatriya, who were born from the arm of the great Brama, and these are the soldiers and rulers. A third caste, born from the thigh of the great creator, Vaisya, form the husbandmen and merchants of the Hindoo nation. The fourth class are the Sudras, born to abject servility from the foot of Brama. They are the hewers of wood and drawers of water for the race. They are outcasts, who may not so much as let their shadows fall on their twice-born priestly masters. It is written in the ancient laws, which have been sanctified by thousands of years of endurance, that if a Sudra speaks disrespectfully to a Brahmin, his tongue shall be slit. If he dares to advise a superior concerning his religion, then is he to have boiling oil poured into his ears and his mouth. He is not to be taught to read, lest he grow discontented; and he is so bound down by laws that he can scarcely be out else except a Sudra. To listen to the laws of Menu makes one think of the opera of

the "Mikado." If a Sudra but listens to any one speaking evil of his superiors he is to have boiling lead poured into his ears. That is a sure cure for people who have "itching ears." Menu was no fool, whoever he was, for he understood human nature, and he knew the power of knowledge. But human hearts are better than human laws, and men are ever better than their creeds. The laws of Menu are fading before advancing knowledge, for even caste founded on religion will weaken and decay before the march of common sense.

Any system that is based on the religion of a nation will endure long after all reasonableness has departed from it, and so caste, in India, has clung to the people with a fearful grip.

When missionaries went to convert the Indians they had to recognize the distinctions laid down by Menu, and Pope Gregory XV. issued a bull recognizing and allowing caste in the Christian church. We have no use for a Papal bull in England, because caste exists, and will continue to exist, until our lives are bounded by a larger horizon and our sympathies have been stirred into harmony with the yearnings of the great Apostle to the Gentiles. The laws of Menu have grown wider now, and there are many castes in the great peninsula; but the men of the writer caste would scorn to keep a shop, and men of law would scorn to eat with a man of the field. The servant who sweeps the room would scorn to give a mouthful of food to a starving horse, and the servant who lights his master's pipe would refuse to demean himself by carrying a glass of water.

We may smile, but we have the same pitiful little cliques and castes in our own land, and the poorer the people the deeper and more tyrannical are the claims of caste. It is a grand thing to be able to say that in spite of all this we are slowly breaking down the evil lines of caste in this country.

If it be so hard then to deal with castes here, what must it have been when the Christ of India came preaching the brotherhood of man some hundreds of years B. C.? The great-eyed Lord with gentle ways tried to break down the barriers which kept his fellow-countrymen apart, and his words should live in all our hearts to-day. He was lying on the ground, parched with thirst and faint with inward struggle, when a kind Sudra boy, won by his sweet face, offered what poor comfort he could. The Master asked for a drink of water; the boy said:

I am a Sudra and my touch defiles.
Then the world-honored spake. Pity and need
Make all flesh kin. There is no caste in blood
Which runneth of one hue; nor caste in tears,
Which trickle salt with all. Who doth right deeds
Is twice born, and who doth ill deeds vile.
LIVERPOOL, ENG.

SOCIAL PHILOSOPHY.

By ELLEN M. MITCHELL.

I propose in this paper to give a brief account of a most helpful work on the above subject, recently published in New York, by Macmillan & Co., entitled "An Introduction to Social Philosophy," by John S. Mackenzie.

In the first chapter he discusses the meaning of social philosophy and its place among other studies. The aim of philosophy is to gain insight and wisdom, rather than knowledge or understanding. It is the effort not merely to know particular objects, and to understand the modes of their connection, but to apprehend their underlying principles and meaning. Its guiding principal is the ideal of a system, and its course is simply the effort to fill in that ideal. It may be compared to the children's game of fitting together the pieces of a map. The map is the end, but the idea of the map is also the beginning. Philosophy is a search for truth with a certain prophetic understanding of what truth must be when it is found. It is not the whole, but the idea of the whole shines through it.

If society is a product of our thinking nature, the study of society must form a department of philosophy. Man is from the first social, his relations to the mate-

rial world are conditioned by the fact that he is also related to his fellow-men. Yet man's relations to the material world cannot be regarded as subsequent to his relations to his fellow-men. They are rather logically prior to the latter. Consequently, social philosophy can hardly avoid dealing with the relations of men to the material world, as well as with their relations to each other. It is neither an induction from history, nor a deduction from *a priori* principles, nor a production of the opinions of common sense. Mr. Mackenzie describes it rather as an introduction, an endeavor to get inside or behind the notions which we use, so as to become clearly aware of their true place and significance in knowledge and conduct.

The second chapter is an able treatment of "The Social Problem," defining its meaning and the causes of its present prominence, its conditions of difficulty and of hope, the developments of thought that lead one to despair of improvement, and the developments of thought that inspire one with confidence. The virtues of a warlike state are those of "sparing the vanquished and beating down the proud"; it is in times of peace that men turn to the inverse problem of raising up the humble, and teaching the victorious how to use their power—and this is what we understand by the social problem. The causes which have led to its present prominence may be divided into two classes—those which are concerned with the external environment of life, and those which are concerned with the development of thought and sentiment. The acquisition of material wealth, like the acquisition of material power, cannot be accepted as the ultimate end for human beings. Power is only a means to prosperity, prosperity is only a means to welfare. The consciousness of this is slowly introducing the humanitarian stage, where the interest is centred in the well-being of persons, rather than in anything external, where the end is "not the increase of wealth, but the ascent of man."

The difficulties of the social problem have grown with our growth and strengthened with our strength. Mr. Mackenzie touches briefly on the land question, and arranges the difficulties in four principal divisions: multiplicity of functions, diversity of interests, impersonality of relations, and instability of conditions. He sums them up by saying that society has become disintegrated or blind, in the sense that men have to a large extent ceased to be bound to one another by fixed personal ties, and are now connected together only by mechanical conditions.

"Things are in the saddle,
And ride mankind."

Mind is subject to matter; reason, to that which is accidental and incalculable.

Mr. Mackenzie touches lightly on the conditions which tend to make the social problem easier, and then proceeds to consider the difficulties arising from the individualism of our general attitude, and the materialization of our point of view. The duty of private judgment which was the good side of individualism, has passed into the right of private judgment. So, too, the whole atmosphere of thought which grows around the world of our material interests veils the heaven in which the higher interests of our nature have their centre. But individualism has a hopeful side; it means a breaking away from authority and tradition to a more earnest search for truth. From this point of view it is rather an expansion than a narrowing of our nature. It makes us perceive, too, that in some sense the highest good at which we can aim must consist in the happiness or welfare of persons. It has destroyed the slavery of man by man, and must destroy the slavery of man by things.

So, too, with the materialization of our interests. If it means partly an engrossment in sordid cares, it means partly a rising above them. It is by thinking about our conditions that we free ourselves from them. And the more we are led to mechanical explanations, the more we are led beyond them. As soon as we "see with eye serene" the mechanical constitution of our world, so soon do we see that it is "a spirit still."

The practical problem at the present time is to overcome individualism on the one hand and the

power of material conditions on the other. The ideas that are most likely to be of service are those of the organic nature of society and of the spiritual nature of man. Mr. Mackenzie therefore takes as the title of his third chapter, "The Social Organism." Society is a "discrete unity." Each individual has the shaping of his life to a great extent in his own control; and there is no visible system in which his place is determined, and by which his acts are regulated, as the parts of an organism are regulated by the central organs. The individual is in many ways independent of society, and he may even set himself in opposition to it. It is the prerogative of every man to say "I"—and to write it with a capital. And sometimes even it seems as if the more thoroughly we realize our lives, the more are we isolated from our social environment. But the deepest kinds of inspiration, and those which are most far-reaching in their influence, seem in nearly all cases to owe their influence to elements which are not peculiar to the individual, but which he has drawn from the spirit of his time. The aloofness which belongs to greatness is a solitude whose votaries are "never less alone than when alone," because they carry the finest essence of the world's spirit with them. Coleridge said once that "the egotism of such a man as Milton is a revelation of spirit"; because when he seems to think only of himself and to speak out of the fullness of his own inner life, he is giving utterance to thoughts and feelings which are not merely private, but belong to the human race; he has become in himself a microcosm, by absorbing what is deepest in the universal consciousness.

The very fact that the life of a society has become embodied in an individual, implies that he is not simply determined by his society. When we say that in Goethe the spirit of his time was summed up, we say at the same time that Goethe was not simply determined by his time, but was an independent personality. He was free from the external influence of his time, in so far as he had made its inner spirit his own; and he was thus able to mould it and advance it to something better.

The necessity of the social life is found in the fact that man is a developing being, rising from sense to thought. His whole life is a struggle towards clearness—clearness in the conceptions which he applies to things in knowledge, clearness in the conception of ends of which he makes use in conduct. Such a struggle implies a certain "divine discontent" with the stage which he has at any moment reached, and a straining towards an ideal which is not present. "Half dust, half deity," he seems to oscillate between earth and heaven. He is "in doubt to deem himself a god or beast," and cannot in reality deem himself either. He is fighting his way up from the form of a brute to some semblance of divinity. He is growing from consciousness to self-consciousness.

Our lives are all different, yet they are in essence the same. In our particular selves, we are external to each other; in our individual selves we live alone; but in that form of self-realization which consists in the clearing up and perfecting of the system of our experience, we are realizing what is common to all. In "thinking God's thoughts after him," one of us catches one idea and another another; but when we have pieced them all together, the totality which they make will be a single world. Thus every attempt which human beings make to render their ideal clear and to give it an objective embodiment, is a help, not only for their own lives, but for the lives of all other human beings.

But, if the need for society is based on the imperfection of man's nature, we might expect that as he approached more nearly the divine ideal, this need would lessen and disappear. In that case, the relation of man to society could not be ultimately an intrinsic one. To determine this more fully, Mr. Mackenzie inquires into the nature of "The Social Aim," in his fourth chapter.

He declares that, broadly speaking, there are five possible alternatives: the end may be some form of knowledge; it may be some form of will; it may be some form of feeling; it may be some combination of these; it may be some realization of our conscious na-

ture as a whole. It cannot be knowledge; it cannot be will; that it is feeling is the argument of Hedonism. Mr. Mackenzie's answer to Hedonism is logical and decisive; pleasure is not the end. We may hold that "whatever tastes sweet to the most perfect person, that is finally right," yet believe that the standard of its rightness is to be found rather in the perfection of the person than in the sweetness of the taste.

If the end is neither knowledge, nor will, nor feeling, it cannot consist in their combination, so that he must seek it finally in some realization of our conscious nature as a whole. This, indeed, includes the others, includes everything which "we divine" as belonging to the highest good. It is the realization of reason, order, and beauty in the world; for the realization of them is part of our work in making our world intelligible and clear to ourselves. It is the realization of life, for it is the fulfillment of that toward which our lives as rational beings strive; and in the fulfillment of this for ourselves there is involved also the realization of the lives of other intelligent beings; since it is only in the fulfillment of their intelligent nature that our own can receive fulfillment. It includes the perfection of knowledge and wisdom; since it is the clearing up of our world and making it into an intelligible system. It includes the perfection of will; for it is the devotion of all the energies of our nature to that end which we recognize as our highest ideal. It includes the perfection of feeling; for it is the attainment of that in which our nature as rational beings would find full satisfaction. And, so far as we can judge, it may also be described as the fulfillment of the divine purpose in the world; for it is the attainment of that which is necessarily taken as an end by every intelligent being, and which is consequently the only end at which we can suppose a supreme intelligence to aim.

In his fifth chapter, "The Social Ideal," Mr. Mackenzie seeks to answer the question as to the form of social union in which, under given conditions, the progress will be most rapid toward that good which we must regard as the ultimate end. He considers the individualistic ideal, the socialistic ideal, and the aristocratic ideal.

Liberty is the idealist's ideal. The preliminary step toward the realization of an ideal life is evidently to have a life—to be a person moulding circumstances, not a thing moulded by them; and to secure this, accordingly, is what we naturally take as our first ideal. It is soon seen that we can conquer our physical surroundings only by submitting to them; while, on the other hand, the limitations of our own nature are chains to whose weight we are apt to be insensible just in proportion to the firmness with which we are bound by them. To free ourselves from the limitations which are imposed on us by society, seems at once easier and more pleasant. To be free from ourselves, we must practice a somewhat painful self-control; to be free from nature, we must seek to evade natural laws, an evasion which can never be carried beyond certain narrow limits; but to be free from our fellow-men, it appears as if we had only to shake ourselves clear of certain artificial and accidental customs. The friends of progress have usually been apostles of freedom. Whenever anything distinctly new is to be done, we are at once made keenly conscious that the chains of custom

"Lie upon us with a weight,
Heavy as frost, and deep almost as life."

The great enemy of the better is the good. But to be our own masters is the precondition of freeing ourselves from other masters. "Law alone can give us liberty." As the parent is the embodiment of the universal self for the child, so is society the embodiment of it for the man. And thus we are naturally led from the individualistic to the socialistic ideal.

An ideal of pure equality is founded on the belief that all men are by nature equal and similar, and that the differences between them are produced simply by circumstances and social conditions. But men are not by nature either equal or similar; hence the tools ought to go to those who can use them and the sceptre to him who can wield it.

After simple equality has been rejected, another socialistic ideal is the doctrine that every one should work for the good of the community in proportion to his natural capability, and that every one should be supplied with the advantages and opportunities of life in proportion to his wants. The first and greatest difficulty is that of supplying an adequate motive for the performance of work. Each would be apt to think that the world could get on well enough without his particular piece of service. Men of exceptional conscientiousness might be tempted to sacrifice themselves more than is desirable. If it were our recognized duty to be continually washing our neighbors' feet, there would always be some Peters among us who would insist on washing their hands and their heads—and, as has been suggested, "drowning themselves in addition."

As to our wants, man is by nature "as hungry as the sea." The claims which a highly-toned nature makes upon the world are probably infinitely greater than those of a coarser appetite. These more pressing needs become for the being who has them a spur which constitutes one of the most effective motives toward the advancement of human well-being. Half the value of most of the things that we win for ourselves, consists in the fact that we win them.

The next socialistic ideal which presents itself is that of proportioning rewards to labor or service rendered, instead of to needs. This would require that there should be no advantages conferred on any individuals, and that the estimate put on the value of the products of labor by average human beings should be constant and wise and easily calculable. If these conditions could be fulfilled, the competitive system would furnish the means for the realization of this ideal. But as the conditions are not fulfilled, that system remains at the best extremely rough, and at the most almost intolerable.

The next substitute for complete equality requires that at least a certain minimum should be fixed, beyond which the supply of wants should not be allowed to fail. When we regard society as an organic whole, it seems a moderate and equitable claim that each individual should have at least his existence secured, and secured in such a way as to be able to the extent of his powers to contribute to the welfare of the whole to which he belongs. But even so moderate a measure of socialism as this is not practicable unless accompanied by educational and humanizing influences as well as by state machinery.

Closely connected with the right to labor is the duty of labor; and the effort to enforce this may be taken as a modest socialistic ideal, when more ambitious schemes have been abandoned. The demand that every one should be required to contribute, in proportion to his ability, to the well-being of the society to which he belongs, appears a reasonable and obvious claim. But so long as men are allowed to acquire property, no inducement to labor can be brought to bear on those who have acquired it, unless some species of penalties were to be devised, which so far as one can judge could not be made to work. Private property serves certain ends in human society which are partly of an obvious and superficial character and partly of a character that is more subtle and profound. It seems impossible that it should be abolished without disastrous results, so long as human personalities develop along different lines, and so long as these personalities have to express the meaning of their lives by means of a material which is limited in amount.

In regard to inheritance, Mr. Mackenzie argues that it often takes two generations to make a great man—one to rise above the mere struggle for existence, and another to gain education. There are illustrious instances of "self-made" men of exceptional genius, but they have become great rather from the force of their personality than from the perfection of their work. Leisure is the basis of civilization, and culture is the child of "idleness."

Socialism is a term of great elasticity of meaning. In the minds of its sanest adherents it owes its moral force to the principle that we are "members one of another," that we are parts of an organic whole, and

this assertion must always appeal to our moral consciousness. That it should seek to turn this moral principle into a law of the state is natural.

From the socialistic ideal Mr. Mackenzie passes to the consideration of the aristocratic ideal. This would place the philosopher-king at the top, and the rest of the citizens graduated downwards, in proportion to their ability. But how discover who is wisest? And if the thinking were done by the rulers, would it not destroy in the citizens the sense of responsibility, and weaken their original powers? It would be better to make philosophy king, to make wisdom the ruling influence in the state; and to bring this about the citizens must be trained to think.

The individualistic ideal fails from the want of co-operation and unity; the socialistic ideal fails from the lack of homogeneity and order; the aristocratic ideal fails from the lack of individual responsibility and independence on the part of the several members. The true ideal must be founded rather on the notion of a readjustment of the hearts of the citizens. Mr. Mackenzie calls it fraternity. It includes all the elements which are represented by the other three; a degree of freedom necessary for the working out of the individual life; a degree of socialism necessary to prevent a brutalizing struggle for existence; a degree of aristocratic rule necessary for the advance of culture and the wise conduct of social affairs. If we are to arrive at a state of fraternity, we must practice self-restraint. We must keep our wants in check, until we develop to such a stage that our leading wants are for those things which "are common to all," and "which all may equally enjoy." Fraternity is an ideal to which we can attain only by patient progress. We cannot become unselfish except by educating and subduing our desires. We can become a little more unselfish every day, and we can make new social arrangements every year, by which there shall be fewer temptations to selfishness and more helps to brotherhood.

This ideal leads to the consideration of "The Elements of Social Progress," including the subjugation of nature, social organization, and personal development. Mr. Mackenzie believes that the remedy for the most prominent evils which accompany a highly developed industrial state, is to be found in a certain measure of what is loosely described as socialism. The separation of interests between masters and workmen is to be cured by effecting a certain combination of interests, through profit-sharing and other similar means. The separation of interests between different employers is to be cured chiefly by the development of public opinion and by state-control. The separation of interests between new inventions and old capabilities is to be cured by the supervision of education, and by other means. State control should not be introduced to such an extent as to hinder free competition, nor need co-operation be carried so far as to impede individual enterprise.

As to social organization, its most important forms are the family, the district, the workshop, the trade, the church, the civic community, the nation, and international association. The family is like a burning-glass which concentrates human sympathies on a point. Within that narrow circle selfishness is gradually overcome and wider interests developed. The form of union in the district is external rather than essential and organic. The isolation of classes is an evil for all; and we may ultimately find it necessary to betake ourselves to the centres of our over-crowded populations for the health of our souls. Many at least begin to feel this as a duty. More depends on the manner in which help is given than on the actual nature of the help. The great charity is education, and one species is the education of wants. The best services are rendered not so much from the sense of duty as from the sense of love and pity; and therefore no rules can be laid down for their performance. The moral life is the most subtle and exquisite of the fine arts, and requires a genius for its right accomplishment.

The work-shop is too often a mechanical compound of repugnant elements; and it is probable that in the future trades-unions will decline in importance. The

age of parties will be succeeded by the age of committees.

(TO BE CONTINUED.)

QUACKS THE REFORMERS IN MEDICINE.

BY KARL CROLLY.

Mr. Savage is against orthodoxy in every form. Quacks, he says, are the reformers in medicine. Never did he say anything more true. With the discovery that diseases were due to living germs, came the hope that remedies would be found to annihilate these germs in the system, but alas, experience showed that what would kill the germ would also kill the man. It was rather refreshing to read in the announcement of a certain concern in Atlanta, Ga., that from a receipt furnished by the now extinct Creek Indians, they prepared a decoction, which when used according to direction, would force out through the pores of skin the germs of contagious disease, rheumatism, scrofula, etc. This statement was looked upon by the medical profession as rather ludicrous, for it was declared by the latter that the healthy epidermis was an impenetrable barrier against the exit of these germs. The quack medicine however accomplished results which regular practitioners were unable to obtain and it made the proprietor of it a millionaire in a short space of time. Now after more than twenty years, scientific investigation has proved the facts of the patent medicine man; one of the most interesting reports made before the International Congress of Surgeons at Berlin was read by von Bruner, of Zurich, and his investigations were confirmed by von Eiselsberger by experiments at von Billroth's Clinic at Vienna. The report was on the elimination of micro-organisms through the perspiration. Bruner had a case where three patients were infected after milking a goat which had a suppurative disease of the nipples. As the infection occurred after every touch of the goat's udder and took place through the uninjured skin, it was concluded that the germs might also be eliminated through the epidermis. One of the patients had a carbuncle and a general infection. His forehead was carefully disinfected and he was then given phenacetin. The germs were promptly detected in the perspiration. These experiments were made six times in a week and then followed by methodical experiments with germs bred for the purpose on young dogs, cats, horses and hogs; in every instance was the germ found in the perspiration. Von Bruner's discovery will be naturally followed by a reaction in the right direction *ad est* to take nature's method of elimination and it will help to establish therapeutics on a scientific basis.

PLEASANTVILLE ST., N. Y.

A WORD TO MR. S. BIGELOW.

In animadverting upon some criticisms of mine, published in THE JOURNAL, September 5th, Mr. S. Bigelow says, in the issue of September 19th, that I quote "from the sayings of Jesus, and assume them to be the teachings of Christianity"; and he innocently asks what all this has to do with Christianity? He wants to discuss the question at issue; and don't want me to fly off to such wholly outside and irrelevant matters as the teachings of Christ. I had supposed the teachings of Christ had something to do with Christianity. I had presumed they were as relevant and pertinent in determining what the ethical and religious principles of Christianity are, as the teachings of Athanasius, Augustine, Calvin or the intrigues of courts. My lexicon tells me Christianity is the religion taught by Christ—not by some other person. We do not judge Christianity by its corruptions and perversions. Mr. Bigelow, quoting from my article, says: "I am quite willing Christianity should be its own best interpreter." He appeals to history. He says: "Let it tell the true tale of Christianity's fruits in the so-called Dark Ages, when it had the dominant power over the world." This he imagines would be "relevant," "a logical presentation of facts." If I will only go back to the "Dark Ages," instead of the New Testament, for a practical exemplification of

Christianity, if I will but accept its gross perversions and corruptions, and defend it from his standpoint, then he will "gladly take back all the naughty things he has said." To do so would be wholly irrelevant. At the period referred to, Christianity had absorbed much from the heathen philosophies with which it had come in contact. It had become a system of dogmas; its ethical principles had been misunderstood and perverted. It had taken up into itself much that was foreign to the spirit of its founder. It had almost entirely lost itself in the Pagan theories and vices of a corrupt and ignorant age. It was this Paganized Christianity that was dominant. If we were asked to analyze the waters of a spring, we should not follow them in their wanderings until they had become corrupted and befouled. We should go far up the mountain side to their source. So, if we would be fair and just to Christianity, we should examine it at its source; and not wait until it had been corrupted by heathen accretions. What Mr. Bigelow would call the history of Christianity is but a history of the wrongs and outrages committed in its name. But our ideas of what is relevant and irrelevant to the matter in dispute are so different that I do not care to bandy words with him about the subject. Let him abuse Christianity on account of the abuses done in its name, and for which it is not responsible, to his heart's content. Christianity can stand it if he can. In its uncorrupted simplicity, as it is, or was, it needs no defense. As a system of ethical and religious principles it is impregnable to all assaults. The trouble with Bro. Bigelow, I fear, is in having given "the best part of his manhood's prime" to the study and service of a false and Paganized system misnamed Christianity. Had he studied Christianity at its source he would have known that there could not be such a thing as "Christian bigotry," and he would not object to calling all things good and beautiful "Christian."

F. H. BEMIS.

MEADVILLE, PA.

THE SCOURGE OF FRANCE.

The following translation from *La Petit Journal*, Paris, is copied from the *Voice*.

It has been said with truth that, of all the dangers menacing our agricultural population at the present day, the gravest and most difficult to fight against is alcoholism. No one can have been a resident of a country district without being struck with the development of this scourge during the last thirty years, the deplorable effects of which are everywhere visible. The habit of saving that was so long the strength and the glory of our tillers of the soil, is gradually disappearing. The money box of the liquor sellers swallows up, sous by sous, the wages that formerly, in the form of silver pieces, were hidden away in some corner of the clothes press, to be brought out when enough was accumulated to buy a little piece of ground. The peace and harmony of families is seriously impaired. In the villages the women are reduced, like the wives of workmen in the towns, to haunt the doors of the drink shop in order to rescue the bread of their children from the alcoholic gulf. In most of our hamlets the drunkard, who was formerly the exception, has multiplied by contagion. Once the peasant never entered the cabaret except on a Sunday to leisurely sip a few litres of wine and play a long game of cards or bowls for the scot. To-day, when idle and when going to work, whether it is a holiday or not, the rural laborer never meets a comrade without inviting him to take a glass—a glass of brandy, be it understood. One glass means two, for it is only common civility to call for another, and if, as often happens, friends drop in, each one treats in his turn; until the man, who came in just to take a nip, goes away charged with a half-pint or a pint of spirits almost always adulterated. This guzzling of spirits (and what spirits! for the country tavern-keepers do not hesitate to sell the most frightful mixtures for gain) is not a rare occurrence. Repeated daily, it becomes pernicious in the last extreme. When a young man begins drinking, only to do like the rest, habit soon makes it a necessity, and rapidly he becomes imbruted. The agricultural laborer is only willing to work for the sake of procuring the pleasures of new carousals. Deprived of liquor he is stupid and brutal; when drunk he is transformed into a savage beast. Tied to this animal, who covers her with blows and even refuses to give her food, the unhappy wife loses courage and sometimes takes to drink in her turn. So much the worse for the children! They will follow the example of their parents.

COURT YOUR WIFE.

Oh, middle aged man, I've a word with you,
As you sit in your office this morn;
Has the worry of life, with its folly and strife,
Pierced your heart like a festering thorn?
Does the touch of your gold feel clammy and cold,
Are you weary of flattery's scorn?
Alas, for the days when the passions of youth
Burn low in the desolate heart!
When the laughter and tears of our innocent years
Never more from the sympathies start,
And the hideous mein of indulgence is seen
'Neath the flattering mantle of art!
Perhaps you've tried friendship, and only have found
Deception and selfishness rife;
Perhaps you have poured to the needy your board,
To be pricked by ingratitude's knife;
And perhaps you have been through the whole
Round of sin—
Did you ever try courting your wife?
No? Then take my advice and I think you will find
'Tis a pleasure as charming as new,
Follow memory's track till at last you are back
To the days when you swore to be true—
Yes, dream more and more till she seem as of yore
To be watching and sighing for you.
And when you go home to-night buy a bouquet
Of the flowers she used to admire
Put them into her hand when before her you stand,
With a lover like kiss of desire,
And oh! watch her eyes when they open with surprise,
And flame up from a smoldering fire!
Then all the long evening be tender and kind,
Hover near her with eager delight;
Call her "Darling" and "Sweet," the old titles repeat
Till her face is with happiness bright --
Try it, world wearied man, 'tis an excellent plan,
Go a-courting your dear wife to-night!
—GEORGE HORTON.

As a general thing, when the importance of individuality has been insisted on, the individuality in view is that of man. It is he who has been exhorted to assert himself, to be true to his opinions, to live his own life; the exhortation has not been to any great extent, addressed to his wife or his sisters. Enough for them if they can be so fortunate as to minister, not unworthily, to some grand male individuality. Women, however, though not particularly invited to the lecture, have been listening to it, and—what people do not always do with lectures or sermons—are applying it to themselves. The best of them are now aspiring also to be individuals. They want to think, to feel, to know, to do something as of themselves, and, if possible, to think clearly, to feel truly, to know surely, and to do efficiently. St. Paul said that a woman should not be suffered to teach; what would he say if he could attend an annual meeting of our National Educational Association, and see to what an extent woman has become the teacher of the youth of the nation? He said that if a woman wanted any information on doctrinal or religious matters she should go home and ask her husband. The husband of to-day knows more about business than he does of theology; and few wives, indeed, would think of consulting their husbands on the latter subject. In any case the conditions have totally changed since these dicta were uttered. Woman has access now to something wider than domestic teaching. The world of science and literature is open to her, and the need of depending solely upon her male relatives in intellectual matters is not very often felt. Among all the changes that mark our modern time we consider this one of the most important. The elevation of woman means the elevation of man. Many persons have distressed themselves over the thought of men and women competing for work, and doubtless such competition has already given rise to some unpleasant results. But strictly speaking competition for work is a feature of an imperfect social system, and therefore, as we may trust, an evil that is destined to disappear; while competition in work will remain as a powerful spring of progress. On the other hand, man will be roused by the rise of

woman to a competition not so much with her as with himself. If he wishes to win her respect, to say nothing of conquering her love, he will have to be something better on the average than he has been in the past. Heretofore man has, consciously or unconsciously, counted too much on the power of instinct for his influence over woman; while she in turn has regarded him as a creature to be captivated mainly by appeals to the senses and by an appearance of subservience to his wishes. In the future the primitive attraction between man and woman will remain, but it will be so modified by intellectual and moral influences that it will not exercise the same mastery that it has done in the past, nor be so determining an influence in conjugal unions. It is vain to represent to women that it is their duty to marry; their first duty is to themselves, and only when marriage can give fuller scope to their individuality will the best women of the now rising generation care to commit themselves to it. In some way this may seem to bode evil, seeing that the less advanced will be as ready as ever to marry on the old terms; but, on the whole, we cannot doubt that the reflex action on men will carry with it a large surplus of advantage to the world. We want individual men—that has long been recognized; but we want also individual women—that has only lately been recognized; when once woman becomes an individual in the truest and highest sense, civilization will have reached the threshold of its most glorious period.—*Popular Science Monthly.*

Miss Olive Schreiner, the South African novelist, is at present residing at Cape Town, where she mingles very freely in society and is frequently to be met at Government House. Miss Schreiner is quite a young lady, rather below the medium in height, with girlish form, dark lustrous eyes and a profusion of brown hair. Unlike most writers, she is brilliant in conversation and will discuss without reserve the leading topics of the time. She is greatly interested in public matters, and is often present at the debates in the Cape parliament. Although "The Story of an African Farm"—the book which made her reputation—was published so far back as June, 1883, Miss Schreiner, with the exception of a few articles in the magazines, has not since appeared in print. She has, however, not been idle in the meanwhile but has been assiduously writing and intends shortly to go to Europe for the purpose of publishing the more mature product of her gifted and richly stored mind. Miss Schreiner lives in pleasant rooms in Cape Town, close to the House of Parliament, overlooking the private grounds of the governor and the Botanic Gardens and commanding a magnificent view of Table Mountain. She often seeks for a closer communion with nature by retiring to the solitude of Matchesfontain, a little village in the Karoo Desert, 300 miles up country. Miss Schreiner is a member of a highly intellectual family. One of her brothers is a barrister in leading practice at Cape Town, another is a distinguished traveler and scientist, while her sister has attained great influence by lectures on temperance platforms.

At Sycamore, in the northern part of Ohio, lives an old man named Vance, who when he visits the town goes to saloons and drinks more than is good for him, and, in fact, gets off his feet. His daughter, Mrs. Soffel, has tried a number of times to get evidence to convict the saloon-keepers of selling the old man liquor, as they have been forbidden to do so, but in each instance some flaw has been found that defeated her. In one instance there was no witness; in another she could not prove the beverage sold was intoxicating. Last week the old man came to town and started on his round. His daughter saw him enter a saloon and, getting an old, rusty pistol from a bureau drawer, she stepped into the saloon just as he was drinking his beer. She pointed her gun and made the bystanders admit what they saw; also the barkeeper. She then left, taking the glass of beer, which was half drunk, along to produce in court as evidence.

"Uncle John," said little Emily, "do you know that a baby that was fed on elephant's milk gained twenty pounds in a week?" "Nonsense!" exclaimed Uncle John; and then asked: "Whose baby was it?" "It was the elephant's baby," replied little Emily.—*New Moon.*

The University of Michigan has determined to add women professors and lecturers to its faculty.

TRANSITION OF PROFESSOR KIDDLE.

On Friday last Professor Henry Kiddle passed to spirit life. For a year or more before his departure he was afflicted with almost total loss of sight. The immediate cause of his death was paralysis. Professor Kiddle was born in Bath, England, January 15, 1824. When a boy he came to New York City, where he studied under private tutors and at the normal school. In 1843 he was made principal of a ward school, but two years later resigned to take charge of one connected with the Leake & Watts home. In 1846-56 he was principal of a grammar school, and he was then appointed deputy superintendent of common schools in New York City. He was made superintendent in 1870, but resigned in 1879 owing to an adverse public sentiment created by his over-zealous espousal of Spiritualism and his indiscreet and intemperate defense of his book, "Spiritual Communications," published in that year. Professor Kiddle received the degree of A. M. from Union college in 1848, and that of "officier d'académie" from the University of France in 1878. His published works are various pamphlets on education, modern Spiritualism and religious topics. He edited several revisions of Gould Brown's "English Grammar" and other text books, including a "Text-Book of Physics" (1883). He also wrote "A Manual of Astronomy and the Use of the Globes"; "New Elementary Astronomy"; "Cyclopædia of Education" with Alexander J. Schem; "Year Books of Education," and "Spiritual Communications" above mentioned.

In his private and domestic life Mr. Kiddle was a model gentleman, a kind husband and father. THE JOURNAL extends its warmest sympathies to the surviving members of the family and expresses its profound respect for the abilities and noble qualities of the departed; and does this the more heartily, if possible, because of the wide difference of opinion on many vital questions between it and the arisen brother.

UNIVERSALISTS ON OPENING THE FAIR SUNDAYS.

After the gerrymandering of Col. Shepard and his Sunday Union lieutenants and the anathemas of Frank L. Patton, D. D., all directed in the interests of grog-shops and disorder by demanding the closing of the Exposition on Sunday, the action of the Illinois State Convention of Universalists, at Macomb, last week comes like a refreshing down-pour of common sense and rational religion. The committee on resolutions, consisting of Reverends J. W. Hanson, A. J. Canfield and A. N. Alcott, reported and the convention adopted as its convictions and wishes the following:

Whereas, It is desirable that the best possible observance of Sunday should be secured during the great Columbian Exposition in Chicago, and

Whereas, The day was made to promote man's best interests, it is the sense of this convention that while the machinery should be silent, the parks, gardens, art galleries and scientific collections, and all the other attractions calculated to educate and improve the mind, should be opened during Sunday, and thus be a potent means of counteracting the many temptations with which the great city will abound.

Inasmuch as the attractions of the Fair will be fewer on Sunday than on other days, we recommend a reduction of the admission fee on that day in the interests of the laboring classes.

Our long-time friend, Mr. E. B. Fletcher, owner and editor of the Morris (Ill.) Herald, daily and weekly, is about to remove to Chicago to assume charge of the business for the northwest and south of the Arrell Publishing Co., of New York,

publishers of *Frank Leslie's Illustrated Weekly and Judge*. The New York house is to be congratulated in that it has secured one of the ablest and most enterprising among western newspaper men; and even though it has to make big inducements to draw Mr. Fletcher away from Morris it will be a profitable deal. The Morris Herald (Republican in politics) daily and weekly, is for sale. The weekly is just entering its thirty-seventh year, having been under Mr. Fletcher's management for the past sixteen years. The daily was established twelve years ago. Both editions have a large circulation, and the weekly is the official organ of the county. Morris is the county seat of Grundy county, one of the richest counties in Illinois. Any live newspaper man seeking a well established opening cannot do better than investigate this piece of property, the like of which is seldom offered for sale.

The Morning Journal of Lafayette, Indiana, is proud, and not ashamed to own it up. Indeed, it frankly tells of it with big headlines. The cause of the fresh accretion of pride is the removal to new and elegant quarters. It now claims to have the finest office of any paper in Indiana. This successful and wide-awake paper is now the sole property of Mr. W. Bent Wilson who has bought out his long-time associate, Mr. J. W. French, whose whole time is taken up with his duties as warden of the penitentiary at Michigan City. Verily, verily, it is better to run an A 1 daily paper in a smart city, than to be in the penitentiary! But Brother French will make a model institution of the prison; and we trust he will remain there, however politics may go. For it is rare that so competent a man breaks into a State's prison—even in Indiana.

Every subscriber should procure a binder and preserve THE JOURNAL files. At the end of the volume—fifty-two numbers, the papers can be taken out and neatly stitched in paper covers, or what is better left in the binder and a new one obtained for the next year. The subject-matter of THE JOURNAL, unlike that of most papers, does not lose its value with age. Not being made up of current events, inconsequential in themselves and of no lasting interest THE JOURNAL becomes a valuable text and reference book. There is not a cent of profit in supplying the binders; in fact cost of carriage added to manufacturer's price often makes them cost more than the price charged. But we feel like cultivating and assisting the habit of preserving files of the paper.

David Bruce, of Brooklyn, N. Y., in a letter to the office of THE JOURNAL relating to business and not written for publication, thus bears testimony to the value of Spiritualism.

Not having been out on the street for the last two years, and being hard on my ninetieth year, I endeavor to fill up my time in reading, writing and small talk with my friends upon a happier future; and no doubt somewhat surprise them at my confidence. There is such a state of mind when belief absolutely becomes knowledge. This is my condition, so I sincerely wish to be off.

Miss Abby A. Judson spoke in Cleveland twice on Sunday, September 13th. She was cordially received and listened to with marked attention. From Cleveland Miss Judson came to Chicago where she spoke on Sunday afternoon, September 20th, and on the following Wednesday evening. She also spoke on Friday evening of last week at Englewood. This week at Beloit, Wis. She will probably return to Minneapolis and resume her meetings there for the winter. She is creating fresh interest wherever she goes.



THE SPIRITUAL THEORY THE CORRECT ONE.

TO THE EDITOR: I was quite interested in B. F. Underwood's article in *THE JOURNAL* of August 29th, on the subject of "Automatic Writing"; but was rather amused, nevertheless, that he should not be willing to assert positively that portions of such writing are caused by the influence of spiritual beings—often by those of our own friends in the next sphere of life. Most Spiritualists of thirty to forty years, experience, or even less, have grown beyond the learned twaddle about "second consciousness," "sub-consciousness," "psychomotor centres disaggregated," etc., etc., and are content with looking for a more simple explanation of the discrepancies and imperfections so often met with in spiritual communications through that method. All honest mediums know and frequently express how difficult it sometimes is to distinguish and to separate the mental processes of their own normal brains from those of the same organs inspired and partially controlled by other personalities.

This condition of uncertainty is a simple fact that might be expected to exist, especially with mediums in frequent practice; but sufficient have often been the test conditions and the nature of the revelations made to establish the reality of the communications sometimes held with the next sphere to a moral certainty.

As a sample instance, allow me to recall a communication received from Abraham Lincoln soon after his assassination, written automatically through the hand of my wife, who had never seen President Lincoln and was unacquainted with the manner of his colloquial utterances. Personal as it may seem I am tempted to insert a copy. It is dated June 1, 1865, and reads thus: "I perceive you've got a picture of me. I'm attracted hither. We've been of the same way of thinking when I was here it seems. I've now found you in spirit. I went here (I mean the spirit land) hastily, as you of course know. But that has not changed me. I'm old Abe yet, and my principles are the same and just as firm as ever. I'll help you because you're honest and truthful and deserving. My ability to do such things is only increased, if the rebels did think they finished the job by putting me away. I'll come again to you. This is all at this time." About July 10th of the same year a communication was written in the same way, commencing thus: "I told you I'd come again—you're amused at my way. 'Tis a familiar way of mine—now, just let me go on in it." The remainder of the latter communication, as well as one more in the November following, was so specially personal to ourselves that we omit them.

The above are instances sufficient to show the distinctive feature that prevailed in all; namely, the peculiar use of abbreviations such as you've for you have, I'm for I am, we've for we have, etc., each one of which was apparently forced out of the medium's mouth and from her pencil while she was sufficiently herself to be amused at their singularity. We saw that there was a good test contained in the communications and forwarded a copy to a friend then in the Agricultural Bureau at Washington, asking him to ascertain Mr. Lincoln's manner of speech in common conversation. He responded saying, that he had shown the copy to Mr. Newton, head of the Bureau of Agriculture at the time, and intimate with the family at the White House. His testimony was emphatically that the language was exactly "like Mr. Lincoln's, all over," and that he was much given to the use of such abbreviations in his familiar speech.

Permit me to cite another instance illustrative of this "sub-consciousness" business. While writing automatically from spirits in the next sphere, my wife would sometimes perceive and describe them, not seeing them with her eyes, but by means of some perceptive faculty which seemed—as she expressed it—to exist in the upper part of her head; and it was interesting to observe her turn around involuntarily, expecting to see them also with her eyes. On one occasion many years ago she wrote by impression from an influence professing to be from my grandfather, John Griffith, who lived in

Burks county, Pennsylvania, seventy miles from our home in Delaware, whom she had never seen and I never remember of seeing, he having passed over when I was quite young. While present, influencing her to write, she perceived him standing beside her as an old gentleman dressed in light brown clothing, having on a coat with particularly large outside pocket flaps. I called on my father, then over seventy years of age, and asked him how did grandfather Griffith dress? He replied without hesitation and without prompting in about the very words of the communication: "He dressed in brown clothes and wore a coat with large outside pocket flaps." In the simplicity of our hearts we thought grandfather must surely have been on hand.

But then we did not know all about "psychometric centres disaggregated" and the simplicities(?) of mind reading that modern wisdom(?) has sought so hard for.

But in sober earnest we still hold that truth is the rule of the world and falsehood the lamentable exception, and that to admit the influence of departed spirits is the best, most simple and truly scientific explanation of the larger part of the modern psychic phenomena claiming to come from them. We hold further, that this view being so constantly maintained through the influences themselves, constitutes a fact which is not sufficiently appreciated; for it goes to show that either the spiritual theory is the correct one, or that the manifestations of psychic power, from the very inner life of the world, are organized upon the basis of ever present falsehood, instead of upon the most glorious spiritual truths.

J. G. JACKSON.

[Mr. Underwood's purpose in the article referred to was to present a number of facts and to give samples of automatic writing and not to discuss the theories in regard to the origin of such writing, which he merely stated. At some future time he will probably give his views on the point to which Mr. Jackson refers. Mr. Underwood is no novice in witnessing and investigating the phenomena of Spiritualism and is not easily imposed upon by unsupported assumptions. The fact of double consciousness or sub-consciousness is indisputable, but what was quoted from Binet in regard to normal subjects having their "psychomotor centres disaggregated," Mr. Underwood pronounced, "little more evidently than mere speculation in the region of transcendental physiology and psychology." The more facts we can have in regard to Spiritualism, whether presented by Mr. Jackson, Mr. Underwood or others in their respective ways, the better, and there should be no impatience with those who may not be inclined to state positively that any particular phenomenon is produced by spirit agency.—Ed.]

LOVE.

TO THE EDITOR: Love, in its essence, is life itself, is God, the life-giver. Love is the unit of male and female existence, without which humanity could not be. As in the voltaic pile two poles are concerned in generating the electric fluid, so man and woman are united organically, in propagating the stream of life that comes from God, and are inseparable as lovers, just as the two lobes of the brain are inseparable in generating thought.

The body takes the spirit's shape just as the camera takes the image of one who sits for a photograph. There is a spiritual body, invisible to us, but substantial in itself as bone and sinew. This "spiritual body" is not divisible, and is therefore forever concerned in transmitting messages of sensation. You may lose your arm by amputation, but feeling—to the tips of your fingers—will remain. Sensation, then, is the bridge between matter and spirit, the basis of all knowledge. Objectively it is a vibration; subjectively it is thought.

In the body the soul has only five windows to look through; seeing, hearing, touching, tasting, smelling. The scope of our vision is correspondingly narrow, as it relates to the spirit. But the five senses are sufficient for present uses, though by no means to be accepted as the index of the soul's capacity for progress. The apprehension that something better is in store for us than this world affords, is a thing of sensation, if it comes from the outside, but inside it is spirit because vibrations of

the other are not thought nor molecular movements in the gray matter of the brain. As between two cities united by telephone, inter-communication is established, so by a proper medium, the inhabitants of earth and heaven may be face to face.

When a bad man repents there is joy in heaven; and it is no exaggeration to say that the drunkard who quits his cups causes a thrill to go up high as an archangel's breast! Such reformation means bread for wife and children; and also happiness in the humble cot hitherto made desolate by sin and crime. A wave of infinite blessedness starting from heaven, touches the earth as the surf beats the shores of the Gulf of Mexico; and from this comes the songs of happy mothers and the laughter of children. Let Spiritualism prevail, let red-eyed drunkenness cease, let the angels lift the latch and walk into every man's house and the difference will be infinite in its results.

R. E. NEELD.

PINELLAS, FLA.

"DR. KOCH'S LYMPH."

TO THE EDITOR: The paragraph so headed on page 199 of *THE JOURNAL* of August 22nd, is at a tangent from the facts of the case and I am surprised to see it appear now, when the idea in question has been abandoned as a pernicious fallacy. Besides, it is unjust to Dr. Koch, who never asserted that tuberculous lymph would cure consumption, but only invited experiment in that direction. It is lupus, an obstinate and disfiguring form of cutaneous scrofula, and not phthisis pulmonalis, that the lymph in question is really credited with curing. Whether it may or may not be identical with phthisical sputa, I cannot say; in medical papers I see it defined as the excreta of the tuberculous microphyte. Be this as it may, the idea of Dr. Fludd was anticipated by Hippocrates in that aphorism which Hahnemann translated by his homeopathy and Jenner by vaccination. For it is an undisputed fact, that phthisis is inoculable, and communicable by its sputa to dogs previously healthy. As to its therapeutic uses vs. phthisis, which are problematic, all will depend upon details embraced without defining them in Fludd's words "after due preparation."

The history of syphilis had given Awzias Turenne an analogous therapeutic idea which, after years of experiment, he so far perfected that in '58-'59 I saw in Paris excellent cures thus effected by inoculation alone. Yet without discriminations in which he was seconded by Sperino at the syphilicomic hospital at Turin and by Bock at Christiania, on a large scale, this useful method might have died with Turenne from the powerful opposition of Ricord.

The modern experiments on a vast scale in the preparation of viruses for therapeutic uses, show that safety depends upon degrees of virulence and these both upon the nursing vehicles employed and on the epochs of sporulation as well as upon access to oxygen. That what can kill may cure is true, but as a vague generalization it is a sterile truth.

M. E. LAZARUS, M. D.

A SPIRITUAL EXPERIENCE.

TO THE EDITOR: A few days since I came from a week's pleasant visit at Kelley's Island, at the home of Addison Kelley, a son of Datus Kelley the buyer and first permanent settler on the island, now noted for the excellence of its grapes, and finely cultivated, its vineyards yielding some 3,000 tons of the luscious fruit yearly. The father was a pioneer Spiritualist, a man of large views and rich thought. The son and his sister, Mrs. Emeline K. Huntington, both now looking toward sunrise in the great beyond, share the faith of their father, and of their spiritually gifted mother.

At her house Mrs. Huntington told me this experience. A few years ago a son, a young man, passed away. A week after his brother, not a Spiritualist, came to her and told how the departed brother came to him daily and often in his room. Sometimes at night then in daylight, plainly seen and talking naturally, telling how he watched them and felt for them. This created no perturbation but seemed to occur easily, when the brother in the earthly body was in a normal state. He once said, "There he is now, mother," pointing to where he stood, seen by him invisible to her. He asked his mother not to tell these things, as the comments of others would annoy him. While this was going on a gentle-

man boarding in the house told her how, as he went to his chamber the night before, in the dark, he felt, on opening the door, a sweep of the air as though something passed out from the room, and caught sight of a dim cloud or shadow. Not alarmed, yet surprised, he waited a moment opened the door again, had the same experience repeated, less vividly; passed in and slept undisturbed. For about two weeks these appearances continued, and then ceased, her feeling being that he had done all he could to make them realize his presence and then gave it up.

Here is a plain and convincing story told in a plain way, which is the best way to tell such experiences. I venture to say that at least a thousand of your readers could tell one or more stories quite as convincing. Why don't they? A thousand such narrations, told as simply, and verified as clearly as possible, would greatly enrich your pages, and are especially needed by the waiting world. If I could be heard from Maine to California, my word would be, like that of the Apocalyptic angel: "Write!"

On the first page of a late number of *THE JOURNAL* the opinion of *The Methodist Recorder* that Spiritualism should be scientifically investigated is given. With its admission that very likely a substratum of truth may be found—an admission that would not have been made ten years ago—it speaks of "separating the modicum of fact from the mountain of duplicity." The comparative statement is mistaken and misleading. Human folly and imperfections are everywhere. There are Methodist preachers who do not believe half that they preach, and this mountain of clerical duplicity is as great, compared with the modicum of Methodist sincerity, among these preachers as among spiritual mediums. For them all "the more's the pity" that it exists, but prejudiced exaggeration of it, on either side, is absurd and unfair. As to spiritual presence and power, the mountains of truth and fact stand. Let the clouds and fogs of duplicity be cleared away, that the mountains may be seen in all their grandeur. G. B. STEBBINS.

CORRESPONDENCES.

TO THE EDITOR: The correspondence between things of earth and things of heaven, may be shown in many ways:

First, the design. Every tree grows upward with its roots downward, and the tree of life with its many branches, points to the zenith, while its roots are firmly imbedded in material and strong men with heavenly aspirations have as many evil propensities that weigh them down to earth, thus keeping upright the tree of life, for if there were no tendency downward the tree would soon topple and fall, not only because of its unbalanced condition but of its inability to take nourishment from the sub-strata beneath—a condition necessary to its growth.

And the waters that flow give token of the living God; as the mountain stream rushes down from its source over rocks and boulders, over crags and peaks till it reaches the valley and the sea, we can seem to trace the dim outlines of another stream that flows from the fountain of truth.

These material symbols may give hope to the weary heart; as water will seek its level, so will the stream of life rise to its divine level beyond the skies.

Be content with little and much will appear.

Sincere smiles are the product of happiness.

The founder of truth is the great Creator.

Be ye wise, know thyself; trust not to inherited wisdom, for it will deceive you. The greatest victory is to conquer one's self.

Talk of things you know, and enquire of things you do not know, is a good motto; it leads to knowledge.

Every man is a god and every woman a goddess, yet it takes all creation to make one God.

There is plenty of justice in the world if men would only deal it out.

Stand firm as the rocks and placid as the stream, Then turn thy thoughts to heaven and dream; And if thy thoughts on heaven are bent, From heaven only will thy dream be sent.

W. S. HASKELL.

VERY ROMANTIC.

"You say Clarissa married her ideal?"

"Yes."

"How romantic. Where are they living?"

"He is traveling in Europe and she is in South Dakota waiting for a ninety-day resident's decree."—New York Press.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Gambling or Fortuna; Her Temple or Shrine. The true philosophy and ethics of gambling. By James Harold Romain. Chicago: The Craig Press. pp. 230. Cloth, \$1.00.

Mr. Romain has made a study of gambling in its many aspects and relations, and has sought the philosophy of it. The problems he has dealt with are some of those involved in such questions as these: What is chance? How far does it influence all mankind and circumscribe their efforts? What in the broadest sense of the term is gambling? Is gaming wrong *per se*? Where in human nature is the passion grounded, why does it exist and is it an inevitable tendency in human nature? How should the gambler's occupation be distinguished from business, generally? How far may the conduct of the individual be dictated by society and what are the true limits of State power in relation to appetites and propensities? Can the law eradicate innate tendencies or character be transformed by statute? and if not how may the passions be regulated, directed, educated and purified?

The work shows patient research and contains much information on the subject discussed. The author appeals to philosophy, science and history. His conclusion is that gambling is not wrong in itself, and should not be prohibited, but should be, as other pursuits are, subject to regulation. The views of the author, which cannot be discussed here, may be considered ere long in the editorial department of THE JOURNAL.

MAGAZINES.

The Homiletic Review for October presents an attractive table of contents. Its Review Section opens with a paper by Principal Caven, of Knox College, Toronto, on "Clasical Conservatism and Scientific Radicalism." Dr. Dobson continues his series of articles in Egyptology with one upon "The Higher Criticism and the Tombs of Egypt," in which he argues against the positions of the higher critics. Rev. Charles C. Starbuck, of Andover, corrects certain popular misapprehensions concerning Roman Catholic Doctrine, Usage and Policy. Dr. James Mudge concludes his paper on "Scripture Interpretation." Lawrence Gronlund pleads the cause of Socialism and urges its careful study upon the ministry. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per annum.

In the *Atlantic* for October "The House of Martha" reaches a happy conclusion. Col. T. W. Higginson contributes a paper on "Emily Dickinson's Letters." Oliver Wendell Holmes has a poem which is a touching tribute to James Russell Lowell. Henry Stone's account of General Thomas, will be of great interest to the many people who liked and the few who did not like, the much talked-about paper on General Sherman by Mr. John C. Ropes. "The Ascetic Ideal," by Miss Proctor and Miss Dodge, is an exceedingly interesting paper on Saint Jerome. The paper on "The Cave-Dwellers of the Confederacy," by David Dodge, when read in the light of the Sherman and Thomas articles, and two biographical sketches,—one a notice of the late Sir John Macdonald, the Canadian statesman, by Martin J. Griffin, and the other of that modern Erasmus, Ignatius von Dollinger, by E. P. Evans,—should not be forgotten. "Mr. Howells's Literary Creed" furnishes the subject of a closing paper full of that clever criticism in which the *Atlantic* excels. Houghton, Mifflin & Co., Boston.—The *North American Review* for October opens with a discussion of the question "Can We Make it Rain?" An affirmative answer is furnished by General Robert G. Dyrenforth, who had charge of the recent rain-making experiments in Texas. He describes in detail what was done there, pronounces the experiments a success, and concludes that the making of rain by explosions of powder and dynamite is practicable and not excessively expensive. The negative side is strongly put by Professor Simon Newcomb, who contends that sound can produce no changes in the atmosphere or clouds, and can have no influence in causing rain. Capt. José Ma Santa Cruz writes on "Chile and her Civil War." The famous grain speculator, B. P. Hutchinson, who tells about wheat "corners" and the effect of the recent ukase in Russia against the exportation of rye. The Hon. John Russell Young, formerly United States Minister to China, writes of the progressive movement in that country, which he denominates the "New Life in China,"

and points out what ought to be the relations between the United States and that ancient nation. "The Evolution of the Yacht" is a congenial theme for Lewis Herreshoff, the well-known yacht builder of Bristol, R. I.

The opening paper in the October number of the *Free Thinkers' Magazine*, by B. F. Underwood, on "Christianity and Slavery" shows that the whole power of the church and of the clergy was for centuries used to perpetuate and strengthen the curse of slavery and that they had the authority of both the Old Testament and the New to sustain them in their unholy work. Miss Nelly Booth Simmons, a poetical genius, contributes a beautiful poem on "Tenderness."

Those who have seen the autobiography of Ben Butler so far as it is completed, assert that it is full of spicy reading. The chapter of it which the *New England Magazine* for October, by special arrangement with the publishers, brings out in advance of the publication of the book, reveals the boyhood life of Butler. It contains illustrations of his early home, his mother, himself as a young man, Waterville College, which he attended. Read between the lines one cannot fail to see the influences which were working to bring out the Ben Butler of later years. He was the same Butler in boyhood that has been so prominent and progressive ever since.

J. G. Cupples, Boston, will issue at once a limited edition of two Scottish works, "Auld Scots Humor" and "Auld Scots Ballads," edited by Robert Ford, the witty and highly popular Scottish lecturer. The same publisher has also in active preparation a life of Paul Revere by E. H. Goss, in two volumes and two editions, large and small paper. Both will be profusely illustrated, with reproductions of 150 curious plates, fac-similes, etc., many of them printed in color and five colored by hand. The careful typography and wealth of illustration have already made the book a marked one in the eyes of collectors.

The Century has had in preparation for a year or two a series of illustrated articles on "The Jews in New York," written by Dr. Richard Wheatley. They deal with many phases of the subject, including occupations, festivals and feasts, family life and customs, charities, clubs, amusements, education, etc. Dr. Wheatley has gathered the materials for these papers in long and close study, and he has had the assistance of several well-known Hebrews.

The Dardanelles incident has called fresh attention to the danger to the peace of Europe given by Russo-Turkish relations. The historian Edward A. Freeman, who is perhaps the best informed student of the Eastern Question in the world, is preparing an article for *The Forum* on the "Peace of Europe," in which he will set forth the delicate relations of all the European governments to one another regarding this danger-point.

Dr. Weir Mitchell, of Philadelphia, has put into narrative form the ripest results of a lifetime of specially trained observation of human nature. He calls his story "Characteristics," and *The Century* has secured it for the coming year. The editors consider it "more than a novel," made up as it is of part science, part poetry, and part the author's self.

John Wesley and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects and far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50.

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Thrills the being at every breath
And forevermore the Spirit may soar,
Unscathed by the arrows of death.

The Stars will grow dim, in the presence of him,
Who throned them in glory and light,
But thou shalt remain, when the last of their
train,

Leave the firmament shrouded in night.

Darkness may fall, like a midnight pall,
O'er the silent abysses of space,
But naught can eclipse, the song of the lips,
Or the light on an Angel's face.

Let the heavens grow old, and their Suns grow
cold,

Yet thou shalt not wither and die,
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Than diamonds; while rubies, red as wine,
When near thy lips are not accounted fair.
Each day I marvel more and more, sweetheart,
That earth hold such a being as thou art!
What offering then shall I bring unto thee?
"Sweets to the sweet!" What sweet gift mine
should be

I do not know,—but, ah! here is my heart,
And that is sweet because so full of thee.

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able, and will carefully consider and weigh before they reject, for I feel sure that such a course will result
in their acceptance of at least some of the statements, which at first they will deem incredible if not
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Among the many who streamed through the streets to the illuminated hotel was a girl of about twenty-one years old, leading a four-year-old boy by the hand. She, too, wanted to see the celebrated general, under whose glorious command two of her brothers had fought. In vain she looked about for a safe shelter for her little brother; painfully she battled her way through the crowd. In the vicinity of the hotel, where it was shut off by the police, her glance fell upon an old man. She was puzzled about his uniform, whether he was a "Financier" or a railway official. She thought: "I will leave the boy with him," and the next moment she made a neat bow to the old gentleman, pressed a gold piece into his hand, and said:

"Say, Financier, will you be kind enough to keep this little boy with you? I shall return in half an hour. I would like to look at that Moltke."

Before the old gentleman could reply the pretty girl was gone. Little Franzel was terribly frightened. Finally the little fellow became quiet, and his nurse held a watch to his ear and promised him honey cakes.

Meanwhile the Alpine girl battled her way through the crowd. She bowed to Bismarck and threw kisses to his venerable majesty, but the expected one, Count Moltke, did not appear. With a disappointed countenance she returned to her little brother's nurse.

"Thank God, that you are here with my Franzel! Do you know, Financier, the newspapers lie. They said Count Moltke was coming, and he didn't come."

"Do you know, girl, the newspapers did not lie. Moltke is here in the city. Of course, people do not know him, and that is the reason he is not seen."

"He is here," the girl sighed, stroking Franzel's blonde curls. "Oh, dear! the prettiest Alpine roses I would give if I could see the general."

"Good!" said the old gentleman, cheerfully, and he took a card from his pocket and on it wrote several words. "Here, with this note come to the hotel to-morrow morning at 9 o'clock. I'll warrant you that with this you will gain admittance to the field marshal. But do not forget the Alpine roses!"

"Is it really true?" asked the girl. "Well, I shall try, but if you have fibbed to me, Financier, I will scratch your eyes out when I meet you. Here is a zwanzgerl. Buy yourself a measure of beer with it; but, listen, don't get drunk! Now, God bless you! Good night."

With a pleasant smile he left with his rich gift.

Punctually at 9 o'clock the next morning the Alpine girl stood in the doorway of the hotel equipped with an immense bunch of flowers.

With smirking countenance the adjutant in waiting took the card, and Veva followed him up the stairs to the salon where the general was quartered. After a short announcement by the officer the door opened, but at that very moment, as Veva entered, she dropped her flowers and screamed: "Holy mother and St. Jo—" for she stood before the man who had taken care of naughty Franzel, and he was the commander-in-chief in full uniform, and adorned with orders.

"Won't I be hanged?" asked Veva, when she had recovered from her first fright. "Sir general, is it really true? I could not help that I did not know you."

Moltke smiled and reached out his hand to her.

"Fear not, little one," he said. "It is all right. Thanks for your flowers and I will give you this dollar. Franzel played with it yesterday."

With a gracious smile Veva was dismissed. The dollar is still a hallowed token in her family. Count Moltke often related with pleasure how he earned 70 pfennings as a child's nurse.—From the German.

FROM A MAIDEN'S DIARY.

July 27—"Met Baron Bluff to-night. A real Baron! May be I will be a Baroness—who knows?"

July 28—"Have lost my diamond brooch. Papa is wild."

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And this size lower down:
OOOOOOOOOOOOOOOOOOOOOO
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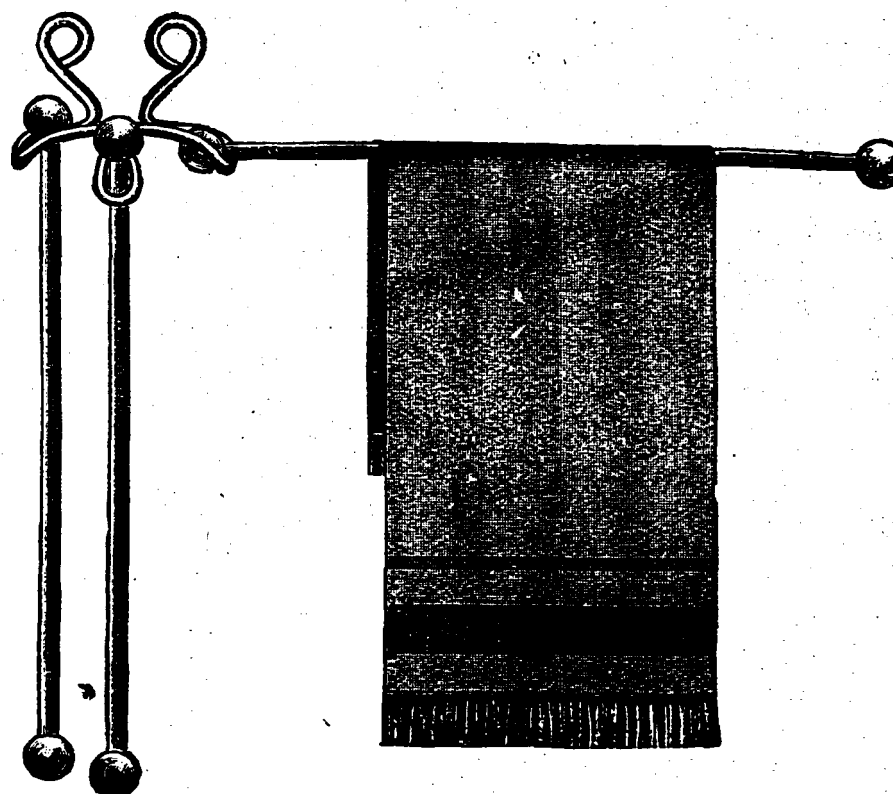
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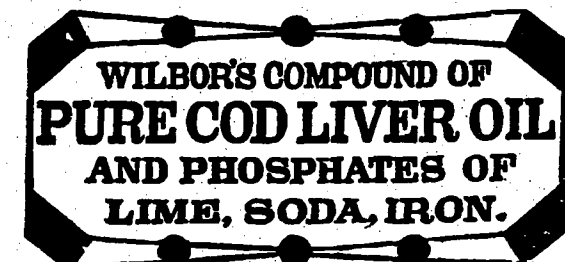
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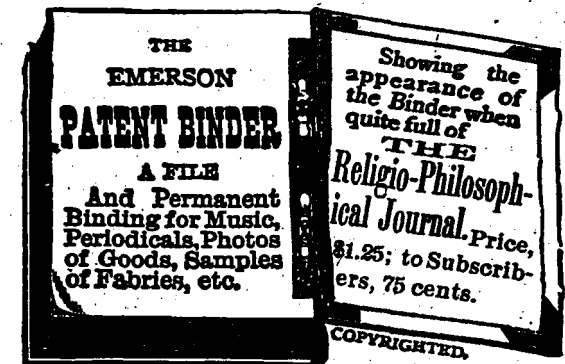
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CHICAGO, OCT. 10, 1891.

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Georgia is going to tax bachelors. A bill for that purpose has been brought into the Georgia legislature, and the house committee on hygiene and sanitation has reported it favorably. Under its terms it will cost a Georgian \$25 to begin the bachelor business at thirty years of age, and on a rising scale of \$25 for five years a man of sixty and over will be at the expense of \$200 per annum for the privilege of going without a wife.

James Whitcomb Riley says: "My first trip abroad taught me that the United States is a very nice country in which to live. England, Ireland and Scotland are very picturesque, but some of the famous old historical spots are marred by the presence of modern improvements, including the intensely modern guide, who invariably uses bad English and lies to you about a thing whose history is well known to the average American."

A dispatch from famine stricken Russia says: "Hundreds of peasants are roving about the high roads seeking for means of subsistence, and any convoy of grain or other food, even though under military escort, is pillaged by the starving mob. As a result sanguinary fights have taken place, in which some hundreds are said to have lost their lives. Outrages, indeed, of all kinds are increasing, the people seizing almost any opportunity of committing crime to get into prison and so escape starvation." This is a fearful starvation picture.

According to published dispatches the celebrated Pere Hyacinthe is in London immersed in theosophy and the mysteries of the Mahatmas. He intends shortly to address an audience on the subject of esoteric Buddhism and the inner spiritual sight. Pere Hyacinthe, like Annie Besant, has lately become a convert to this ancient and yet new cult, and he expects before long to be able to work, he declares, those miracles promised in the scriptures as well as in the Vedas to men of faith. Having worn out the sensation of years ago, Father Hyacinthe no doubt itches for fresh notoriety and thinks to share with Madame Besant the palm-beating in the Mahatmic circus.

How shall the ideal Sunday be spent? A notable discussion of this problem is that which is furnished to the current number of the *North American Review* by the Rev. Charles H. Eaton, a doctor of divinity. Dr. Eaton's ideal Sunday is one in which opportunities are offered for mental and moral elevation, not only for the poor and the wageworkers, but for the rank and file of business men who need rest and who can find it in the education which is furnished by science, history, art, and nature. From this point he contends that the opening of museums, music halls, and art galleries on Sunday does not violate the conditions of rest, for rest is to be found in change, and the truest rest fills the mind with new objects of delight and takes men out of the straitened domestic routine and ruts of business. To carry out such a scheme he would have the morning devoted to church-

going for those so disposed. He would also close all places of business and places of public amusement, established as business ventures, which charge admission for private profit, and open the museums and art galleries and music halls in the afternoon. Such is his ideal Sunday.

In his recent address as president of the British Association for the Advancement of Science. Dr. William Huggins stated that it is now some thirty years since the spectroscope gave us for the first time certain knowledge of the nature of the heavenly bodies, and revealed the fundamental fact that terrestrial matter is not peculiar to the solar system, but is common to all the stars visible to us. This instrument, in this time has analyzed the stars, though it has failed, thus far, to interpret the remarkable spectrum of the Aurora Borealis, and to teach much of the physical and chemical nature of the sun's corona. It has shown reasons for arranging the stars in a series in which the different temperatures seem to be indicated and to denote different stages of evolution, our sun occupying a place near the middle of the series. It has given us a means of determining that some stars are approaching and some receding in the line of sight, and of measuring the rate, though the nearest star is so remote that its approach at the rate of 100 miles per second would not increase its light one-fortieth in a century. The motions of about fifty stars have been thus determined, with an accuracy of about an English mile per second. Indeed, a number of measures of the star Arcturus have been made by Keeler with a variation of not more than six-tenths of a mile per second, these being determinations of the motion of a remote sun by means of light waves which have been nearly 200 years upon their journey. Nebulae have been seen to move at about the same rate as the stars—from two to twenty-seven miles per second, and in one case nearly forty miles. Photography, which has rendered wonderful help to the astronomer in other ways, aided in these researches.

The *Personal Rights Advocate* has some sensible remarks on an order recently issued from the police department of Newark, N. J. Morality must be at a pretty low ebb in Newark, and men like the superintendent of the police assumes that the girls are to blame for all of it. He has, accordingly, forbidden girls under sixteen years of age to attend theatres, concerts or be in other public places at night unless accompanied by their parents or guardians. He has also instructed his men to arrest not only all girls who disobey this order, but all girls under sixteen years of age found behaving in a disorderly manner in the streets. No doubt the superintendent means well. But he ought to ask himself a few questions about the matter. If a girl under sixteen behaves in a disorderly fashion in the street she ought to be arrested, of course; but so ought a boy under sixteen or a grown man or woman so behaving. Why single out disorderly girls for arrest? The offense that justifies arrest is disorderly conduct, and not the youth or sex of the offender. Again, if the public places of amusement in Newark are really so bad in character and in the conduct of those who attend or

perform in them that young girls cannot visit them without demoralization, it is right enough to keep the young girls away. But why does the superintendent permit places of such character to exist? Is it not his duty to restrain and regulate their conduct? The government of girls under sixteen is properly the function of their parents, not of the police superintendent. His care should be to see to it that every street and public place is so well guarded that young girls and grown women may freely frequent them in the evening without fear of harm or suspicion of wrong. When that is done there will be no occasion to assume that every girl under sixteen who goes out of an evening after working all day is intent upon misbehavior.

Eleanor Kirk, in a letter printed in the *Cape Town Advertiser*, writes: "I suppose you are glad that some mediums have been exposed at Onset Bay," "A Believer in all Phenomena" writes me. Right royally glad am I. I have just come from Onset, and I want to be put on record as saying that there are still more frauds there who ought to be exposed. And I also wish to advise those who think of visiting slate-writing mediums not to write the names of their friends on small pieces of paper provided for the purpose, and not to state their request on other slips. The fraudulent mediums have a way of opening these bits and your "tests" are simply those which the sitters have furnished. Ask no questions, but express yourself as willing to receive anything that the spirit may give you. If you get a name and a characteristic or a correct message under these conditions, you have got something that ought to set you thinking. If on the contrary there is a stumbling round among names and you are asked if you know a John or an Ed, or a Mary, do not swallow this bait and go floundering into the boat of humbug. Ask for the last name, and it is never amiss to remark that everybody has one time or another had relations with denizens of this earth bearing these names. If the full name is given without guess-work, and without any hint or help on the part of the sitter, then there is something worthy of investigation. Now this is not the method of procedure advised or approved of by the Spiritualists who support and recommend the men and women who have been proved impostors. But it is the only proper way. I had one full day with the mediums at Onset. I detected fraud with some, suspected it of others, and found a few precious and comforting grains of truth in places where names were given without the aid of slips of paper, or by means of guess-work, and where the messages were pertinent and characteristic. In fact, there were things told and written that no one living on this earth was cognizant of. These are what I call tests, and while there are degrees of correctness which we must have patience with, make allowances for, and suspend judgment upon, we should not call an experiment a test. I should like very much to write out all my experiences at Onset, though some of them were too disgusting to recall. But as the work was performed in the cause of science and humanity, I do not in the least regret the unpleasant part of it, and am more than thankful that I found truth enough to make it possible for me to testify to it with a clear intellect and a clean conscience.

FLORENCE MARRYATT'S EXPERIENCES. *

Florence Marryatt, daughter of the famous naval novelist, Captain Marryatt, has been long and favorably known as the writer of many charming stories of English life and manners. She comes before the public now as the author of a work more thrilling and romantic than any of her novels, but which she declares to be every word true from beginning to end. It is the story of her own personal experiences and investigations in Spiritualism; and her own belief is evidenced in the title of that work "There Is No Death." If we accept her statements as the truth, her experiences have been among the most marvelous on record.

They began in childhood in a way similar to those of Prof. Calvin Stowe, as described by Harriet Beecher Stowe, in "Old Town Folks." "From an early age," writes Florence Marryatt, "I was accustomed to see, and to be very much alarmed at seeing certain forms that appeared to me at night. One in particular, I remember, was that of a very short or deformed old woman, who was very constant to me. She used to stand on tiptoe to look at me as I lay in bed, and however dark the room might be, I could always see every article in it, as if illuminated, whilst she remained there."

Doubtless this gift of spirit vision was hereditary, for she writes in her preliminary statement, "I do not think it is generally known that my father, the late Captain Marryatt, was not only a believer in ghosts, but himself a ghost-seer. . . . I am glad he shared the belief and the power of spiritual sight with me. If there were no other reason, to make me bold to repeat what I have witnessed, the circumstance would give me courage." She cites several instances of this power in her father, and quotes a paragraph from his "Phantom Ship," to prove that like herself, he had the courage of his convictions and did not hesitate to avow his belief in spirit return. "Had he lived to this time," she goes on "I believe he would have been one of the most energetic and outspoken believers in Spiritualism that we possess."

Although a believer in Spiritualism Mrs. Florence Marryatt (she has been twice married, the first time to a Mr. Ross-Church, the last time to Col. Lean, being best known, however, by her maiden and pen-name) is a Catholic, and felt obliged to get special permission to attend seances from the priest who was her spiritual director. This permission she obtained under protest and on the assumption that as she was a writer for the press, to be unable to attend and report on spiritualistic meetings would have seriously militated against her professional interests. On this point she further states, "It is a fact that I have met quite as many Catholics as Protestants—especially of the higher classes—amongst the investigators of Spiritualism, and I have not been surprised at it, for who could better understand and appreciate the beauty of communications from the Spirit-world than members of that church which instructs us to believe in the communion of saints, as an ever-present though invisible mystery."

Mrs. Marryatt thoroughly believes in the possibility of so-called "materializations" and records very many instances of such materializations occurring in her own experience, while she claims on all occasions to have made careful provision against the possibility of fraud. She is the mother of a large family of children, several of whom died in their infancy, or at birth, yet she claims to have watched the growth of at least one of these—"Florence"—from infancy to full-grown womanhood, through frequent "materializations" during a series of years. No matter to what mediums she resorted or in what country she sought them, "Florence" and another, a male spirit friend, made their appearance even where the mother's identity was wholly unknown. She talked with, touched, and caressed many of these returning friends, some of whom she avers de-materialized even while she held them in her arms.

She objects to the use of the word supernatural in these manifestations; she says "there is nothing miraculous in it, and far from being supernatural, it is only a continuation of nature." In the last chapter of the book she deals with the question asked by Julian Hawthorne in discussion with M. J. Savage, *i. e.*, what good is accomplished by these manifestations admitting them to be realities and not delusions? She says "I may say emphatically that the greatest good Spiritualism does is to remove the fear of one's own death. . . . As matters stand at present I have no fear of death whatever, and the only trouble I can foresee in passing through it will be to witness the distress of my friends. But when I remember all those who have gathered on the other side, and whom I firmly believe will be present to help me in my passage there, I can feel nothing but a great curiosity to pierce the mysteries as yet unrevealed to me, and a great longing for the time to come when I shall join those whom I loved so much on earth."

RADICALISM.

Radicalism and conservatism correspond with centrifugalism and centripetalism, with variation and heredity, with legislation and the judiciary, with political reform and the constitution, with religious progress and established creeds, with innovation and custom, with new inventions and old methods, with things as they are seen ideally and may be and things simply "as they are."

The essence of radicalism is dissatisfaction, founded upon perception of error or wrong and desire to remove it. "Where liberty is there is my country," said one of the founders of our Republic, repeating an old expression. "Where liberty is not, there is my country; and thither I hasten that I may help to establish it," said the bold and radical Paine. Heaven—regarded as it is by many as a place of perfection and eternal rest—would not be a fit place for the active and progressive radical, even if rigid orthodoxy would consent to his admission. There would be nothing for him to do—no field in which he could exercise his reformatory powers, in which he could work for the abolition of evils and introduction of better views and methods.

Many there are who have the spirit of radicalism, who are filled with enthusiasm for reform, but lack the judgment to steady their conduct and the knowledge to act wisely for the desired results. The people of France in 1789 wanted liberty and were ready to make sacrifices for it, but lacked the knowledge and stability to embody it permanently in republican institutions. The love of liberty among the ancient Greeks, who were in many respects like the French, amounted to a passion, but there was lack of knowledge of the principles of government, and lack of sobriety of judgment necessary to prevent turbulence, insurrection and bloodshed. In like manner the zeal of radicals now sometimes outstrips their knowledge, and passion gets the better of their judgment. Exuberance of zeal will not supply deficiency of knowledge in practical matters. Radicalism, so-called, is not always marked by breadth of thought and a charitable spirit. Those who are exclusively devoted to one reform are liable to be narrow. They are people of "one idea." Some men, like some rivers, are both broad and deep. Such a man was John Stuart Mill—a man of colossal mind and of the most catholic spirit. But some men are clear and deep, yet circumscribed in their range, and from inability to consider a subject in all its bearings and to grasp the relations between it and other matters, are constantly taking narrow views and frequently doing injustice to those who differ from them. There are others who are superficial, who see only the surface of things, who are incapable of profound and accurate reasoning, yet who are broad and bright, full of animal spirits, of emotion, poetry and sentiment, and whose influence, like that of the stream which lacks breadth but spreads over a wide area, is to enrich and to bless multitudes.

Many of the men who have stamped themselves

ineffaceably upon the age, and influenced succeeding generations, have been men lacking breadth, but possessing concentration, persistence and the enthusiasm of humanity. Such men are usually courageous, often fanatical, frequently violent in language, and unjust and uncharitable to opponents; but among a people ignorant and indiscriminating, they make the most successful party and religious leaders. The masses, when their interests and passions are aroused, have no appreciation of the man who, with discriminating fairness, is just and generous to all, who treats his subjects with comprehensiveness and views everything in the unimpassioned light of the understanding.

There is an impatient so-called radicalism, that comes, perhaps, usually from a sanguine temperament and lack of careful reflection. It wants always to adopt measures for the immediate realization of a reform, without regard to the practicability of the measures. One ever feels kindly toward this class on account of their sincerity and earnestness. They generally become less extreme in their views and more reasonable in their method, with increasing years. The Utopian visions of youth give way to the calmer reflections of manhood, and changes once believed to be near at hand are seen to be very remote, if, indeed, to come at all. The reformer realizes that he cannot change public sentiment in a day, nor secure effective reforms without a public sentiment back of them; and thus he learns to moderate his expectations and labors more patiently and with more steadiness. Unfortunately, some men, in their disappointment, become indifferent and even cynical. Misanthropy is often philanthropy turned sour.

There is a sham radicalism which shows itself in "mouthfuls of spoken wind." Speakers and writers are sometimes, by a perversion of language, said to be radical when they are simply rabid, when they are abusive. Radical is from *radix*—root—and the true radical is he who goes to the root of things. The mere declaimer who mistakes violence of language for argument, and denunciation for depth, is no radical. He is a rant. Rant is not radicalism. There are too many superficial minds clamoring for change, with no well-defined ideas of what they want, who regard themselves as the most radical of radicals; and if you venture to oppose their wild, ill-digested notions and impracticable theories, they exclaim,

"Oh, you are too conservative for me!" Such people exhibit their ignorance and crudeness on the free platform of radical meetings, afford the press a theme for merriment, and put into the hands of enemies weapons with which to prejudice the public mind against movements that are unpopular and that need the most favorable presentation to the public to insure consideration.

Yet in spite of all the erraticisms and follies incident to radical movements, it is to radicalism that the world is indebted for every improvement. Discoverers, inventors, reformers are necessarily radical. They are not satisfied with things "as they are." Socrates and Jesus were radicals. Luther, with the spirit of radicalism in his soul, protested against the pope's authority, and enunciated a great principle which by implication, gives every one the right to protest as long as he sees anything to protest against. The exercise of this right will yet destroy all spiritual and priestly hierarchies.

One of the most thorough-going radicals of the revolution was Paine, who advised separation from the mother country, when our fathers were on their knees begging the insane King of England to redress their grievances. Paine gave us the expression: "These are the times that try men's souls," and the phrase, "The free and independent States of America." Jefferson was a true radical. He was but a young man when in 1774 he wrote the celebrated "Summary View," and when in 1776 he penned that immortal paper, "that charter of public right," as Edward Everett said, "destined, or rather let me say, already elevated to an importance, in the estimation of men, equal to anything human ever borne on parchment or expressed in the visible signs of thought—this is the

* There Is No Death. By Florence Marryatt. New York. John W. Lovell Co. (159 International Series) pp. 265. Paper, price 50 cents. For sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.

glory of Thomas Jefferson." Radicalism inaugurated and carried the Protestant Reformation to success in Germany and England, gave us the discovery of America, the art of printing, the discoveries of Copernicus and Galileo. It lessened persecution, destroyed witchcraft and removed slavery. It abolished rotten boroughs in England, secured Catholic emancipation, extended the franchise and disestablished the English church in Ireland. It crowned with success the efforts of Bradlaugh to take his seat in the House of Commons and enabled him to carry through parliament his affirmation bill. Radicalism is trying to do justice to unhappy Ireland where conservatism has seen strong men die amid abundance and babes perish on the milkless breasts of their starving mother, and a whole people, in wretchedness, without making any efforts to save or to help. Radicalism gave a Republic to France, wrested Rome from the temporal power of the pope, and gave to Italy the services of Cavour and Garibaldi. In this country, it is promoting temperance, elevating woman, modifying theology, improving religious literature, advancing science, giving the world a multitude of inventions adding to the comforts, luxuries and elegancies of life, and in thousands of ways benefiting and blessing the race.

COLOR LINE IN A METHODIST CHURCH.

Rev. W. G. Thorn, pastor of the First Methodist church, of Mt. Pleasant, Iowa, received Mr. S. H. McCracken, a colored brother, by letter from another church, and so announced to his congregation, and a number of prominent members extended to him the hand of fellowship. But there were some influential members, representing considerable money of course, who did not want any colored folks in the church, and so Rev. Thorn erased from the church books the names of Mr. McCracken and his wife. Here is Mr. McCracken's own statement:

"On the 18th [of December], my wife joined on probation, and was received as such, and on the 19th Rev. W. G. Thorn, a child of the Most High God who had been called by him to go and preach his gospel to all mankind, regardless of color, removed our names from the books, and returned the letter with his regrets that man's call was stronger than God's and that we could not remain in said church any longer, and then I asked him what was the matter that we had received such treatment? And he said there were eight prominent members that did not want us in the church; and then I asked him who they were, and what the objections were, and he would not give either; and then I called his attention to the color line, and asked him if it was that, and he said not altogether. On the 22nd he said to me in the presence of Rev. Reeves that if he should let me and my wife remain in the church that he understood there were three other colored people who were dissatisfied, and they might want to come and join, and we do not want them in our church. He also said to Rev. Reeves and me that he took a colored man and his wife into his church at Fairfield, and there were no objections made, for they had no colored church there, and he did not think there would have been any objection here if there had not been a colored church here, and as there was, we had better go there, for they needed our help and the M. E. church did not; and I sent my complaints to the quarterly conference, for the treatment that I had just received, which convened here on the 23rd. The presiding elder ruled that he had no jurisdiction of the case. On the 26th I met Rev. Thorn and I said to him: 'As you fellows do not want colored people in your church, I have come to the conclusion that if you will give me a letter from your church, so that I can join some other church, I will be satisfied to go some place else'; and his reply was that he had no right to give me a letter, for I did not belong to his church and never had."

Mr. McCracken addressed a letter in regard to his case to Bishop I. W. Joyce, D. D., who replied as follows:

"If Brother Thorn received your letter from the A. M. E. church, and announced to the congregation, or

the official board, that you had been received on that church letter from the A. M. E. church, then you were a member of the First M. E. church, of which Brother Thorn was the pastor; and the only way for you to get out of that church was by a letter given to you and signed by Brother Thorn, of your voluntary withdrawal from the church, or your expulsion from the church after charges had been preferred against you, and you had been tried in due form."

The case was subsequently referred to Bishop Foss, who decided that Mr. McCracken was not received into the First M. E. church, of Mt. Pleasant, and was not therefore entitled to recognition as a member. The decision, contrary to the facts, was evidently thought the most convenient way to dispose of the difficulty and retain the members who would not associate with a colored brother. Mr. McCracken says: "I have no assurance that he [Bishop Foss] ever looked at any of the evidence on my side of the case, and therefore I cannot and will not accept such a decision, and in the name of Christianity I ask the good people of the great Methodist church to see that I get justice." The facts as published seem to leave no room for doubt that Mr. McCracken was duly received as a member of the church from whose books his name and the name of his wife were removed by Rev. Thorn to please prominent members who did not want to worship with people of color. The *Free Press* says, editorially: "There is no use any longer mincing words about this case. No reasonable explanation has been offered or given why Mr. McCracken or his wife were not allowed to remain members of Asbury M. E. Church. The evident reason is because of their color. The sooner this is frankly acknowledged the better for all concerned."

The most disgraceful part of this affair is the cowardly use of deliberate falsehood in order to get rid of a brother and at the same time to avoid the charge that he was excluded from membership on account of the color of his skin. Rev. Thorn saw when he had received Mr. McCracken into his church that if he gave him a letter to join some other church that the obvious inference and charge would be made that this was done to get rid of the brother on account of his color. But it would not do to keep his name on the church books, and the only way out of the trouble was simply to deny that he had been received as a member. What kind of Christians are those whose moral sensibilities are not shocked by such a subterfuge as this employed to virtually expel a colored brother and thereby to avoid the withdrawal of certain supporters of the church.

Mr. Burroughs, manager of a theatre at Grand Rapids, Mich., was recently arrested for giving Sunday evening entertainments. The *Daily Eagle* of that city is moved to comment as follows: The question as to how rigidly the Sunday observance laws shall be enforced, rests largely with the public to determine. It is a subject upon which men differ radically, and seemingly with no hope of reconciliation. On the one side is found a class of persons who would stop all business, all play, and all enjoyment save that which some persons can find in religious exercises, on the first day of the week. On the other hand there is a class of persons who claim that they have an inalienable right to enjoy themselves as they see fit on that day, as on any other day, provided, always, that they do not trench upon the rights of others. They concede this simple right, freely and unquestioningly, to all other persons, and claim for themselves no more, no less. The persons last named are of the class who will attend places of amusement on Sunday, if opportunity is afforded; the former class will prevent these amusements, if possible. If the one class is able to enforce its views by reason of a preponderance of numbers, we shall have a rigid enforcement of Sunday laws. If the other class can prevail, the Sunday laws will be laxly enforced, or not enforced at all. These Sunday laws have stood for years upon the statute books of Michigan, but have not been enforced with any degree of thoroughness in any important city. In Grand Rapids we have candy stores, tobacco stores, restaurants, saloons (on

the quiet), fruit stands, news stands, etc., etc., running every Sunday, and there is no police interference. Then there is the running of street cars to and from pleasure resorts, the setting of type and the printing of Sunday morning and Monday morning newspapers, the running of hacks, and various other forms of labor or amusement, any or all of which are as directly in violation of the law as is the giving of a theatrical performance. Shall we draw the line at the theatre? If so, why at the theatre? If the law is a good one it should be enforced. If it is bad, it should be repealed. But if enforced at all, it should be enforced impartially. It is manifestly unfair to enforce the law in one case, and against one class of citizens, and neglect to enforce it in another case, and against another class.

If the Sunday theatre is wrong, the Sunday drive is wrong, the Sunday street car is wrong, the Sunday pleasure resort and its attractions are wrong, as are all other enterprises or amusements conducted on Sunday. There is no evading the logic and equity of the proposition that if the law is to be enforced, it should and must be enforced impartially.

The *Agnostic Journal*, of London, publishes in its issue of September 19, the following letter. That the writer hits the main cause of the theosophical antagonism to "Light of Egypt" is quite clear; and for the same cause the book is denounced by some other aspiring souls now in very humble walks of life, but hugging the delusion that they were once kings and queens and will be again in a later incarnation: Here is the letter alluded to above:

Sir,—In reading your issue of September 5th I noticed that Mr. Tindall, when referring to the author of "The Light of Egypt" as an Initiate, put a point of interrogation after Initiate. Who is Mr. Tindall that he should doubt the credentials of such a gifted man? I am neither a theosophist or a Spiritualist, but I have read "The Light of Egypt," and, in my opinion, the author has the greatest knowledge of occult science of any living man I know of. I do not know the name of the author of "The Light of Egypt;" but, when dealing with occult science, he appears to my mind to be endowed with a large amount of common sense. In intellectual ability I would place this man against a regiment of theosophists. I believe he is an Initiate; and for any one to insinuate to the contrary, without presenting proof, is both insidious and invidious. I think there is not much difficulty in discovering the secret of Mr. Tindall's point of interrogation. The author of "The Light of Egypt" has smashed and demolished the doctrine of re-incarnation, which is an insult to reason and an outrage upon common sense. I defy the ingenuity of man to distil common sense into the metaphysical subtleties and hermeneutics of re-incarnation and the tomfoolery of its accompanying absurdities. Yours truly,

PRO BONO PUBLICO.

The Rev. Dr. J. C. K. Milligan, who for a third of a century has been the pastor of the First Reformed Presbyterian church in West One Hundred and Nineteenth street, New York, surprised his congregation last Sunday by announcing that he would resign his charge at the meeting of the New York Presbytery of the Reformed church, before which he had been cited to appear October 29th to stand trial for alleged violation of the canons of the church. The news of the step he had taken did not leak out until yesterday. The members of the congregation will hold a meeting at the church next Tuesday evening to determine whether they will acquiesce in the resignation or whether they will send a remonstrance to the Presbytery against its acceptance. It is extremely probable that they will oppose the resignation. Dr. Milligan's particular heresy consists in holding that a member of the Reformed Presbyterian church may vote as an American citizen, without violating any of the laws of the church. It will be remembered that at the meeting of the Synod in Pittsburg, last May, there was a fierce fight over this question. It was won by the conservative element in the church, which maintains that under its canons a member has no right to vote until God is recognized in the Constitution of the United States. Dr. Milligan was one of the leaders in the minority.



A. R. WALLACE ON "THE SPIRIT-WORLD."

[Dr. Eugene Crowell has kindly sent to THE JOURNAL for publication the following letter addressed to him by Dr. Alfred R. Wallace the great naturalist, giving his estimate of "The Spirit-World." The letter is an interesting and valuable contribution to the literature of Spiritualism, and it will be prized by our readers both for its intelligent and discriminating estimate of a well known work and for the distinguished character of the writer of the letter.—ED.]

MY DEAR DR. CROWELL: Many thanks for your kindness in sending me a copy of "The Spirit-World" which I have read with the greatest pleasure and the most intense interest. It fills up a void which has long been painfully felt, and it to some extent shows why that void was not filled up before. It required no doubt energy, perseverance, and knowledge on both sides, but the result is well worth the labor, for it furnishes us with a more complete, harmonious, intelligible, and I think credible account of the "Spirit-world" than any that has yet been given. I find little or nothing that I cannot assent to as possible, and even probable. It is much more reasonable that the change from this world to the next should be moderate than that it should be complete; and once granted the possibility that material worlds may exist immediately above us and near to us, which are yet totally unperceived by us, and all the rest presents no difficulty whatever.

To Spiritualists who have not long thought over the subject in all its aspects, no doubt much will seem incredible and even absurd; but I am sure that no possible conception (in detail) of a Spirit-world can be formed which would not present equal if not greater difficulties.

To myself the picture presented of the future life is inexpressibly delightful, because it shows that all the higher and purer joys both of sense and of intellect are to be continued there. How could we, constituted as we are, and with the education this world has given us, contemplate with any pleasure a world in which food and drink, and conjugal love, and the pleasures of bodily exercise, and of the contemplation of natural scenery and the exquisite works of nature were all alike unknown? As described in your book it all seems too beautiful and desirable to be real; and although the fact that we exist at all is so marvellous as to make any other existence probable and even easy yet the ingrained skepticism of early years still comes over me occasionally. My reason tells me that the evidence of a future life is now overwhelming, yet I can never feel that certainty of it I ought to feel. Still an absolute termination of consciousness with the death of the body seems in the highest degree improbable, and if consciousness continues then the life as pictured by you seems to me a probable and natural succession of this life. There are a few points in which some remarks may be made.

1. At p. 12 it is said that all men are not to enjoy this future life. This seems to me very improbable, because wherever you draw the line, you have hardly any real difference as to the two sides of it, and yet the result is the infinite difference between annihilation and eternal progress and happiness.

2. At p. 58, it is said that there are causeways from one heaven to another along which spirits travel; but at p. 124 it is implied that these heavens are not seen or noticed in passing from earth to the fifth heaven in two minutes. This seem inconsistent and also as spirits move through space by will-force (Chapter viii.) why then do they need causeways and carriages to pass from one heaven to another?

3. The eighteenth manufacturing heaven seems not in harmony with the rest of the scheme. What becomes of all the mechanics and artisans, while they are in the third, fourth, fifth and other heavens? Do they do nothing in their several occupations, or are those who have a love for their work at once transported to this eighteenth heaven? It would seem more natural that in each heaven, work should be carried on by those who are interested in it.

4. At p. 61, it is said that spirits as far as the thirtieth heaven may visit the earth, while at p. 134 it is denied that very ancient spirits ever do visit the earth—Jesus, Socrates, Plato, and Paul—for example. I presume, however, it is not so much a question of period as of progress, and there seems no reason to doubt that many spirits as ancient as these may not have progressed so far as the thirtieth heaven in 2,000 years. I dare say you see the remarkable series of "Historical Controls" by A. T. T. P. published in the *Medium*. We have lately had Cæsar, Cicero, and Lucius Junius Brutus, with many others. These have often a wonderful air of reality and identity, and as all were men not of the highest moral type they may not have progressed beyond the reach of earth.

5. As to persistent languages, how is it that so many controls give names of foreigners and yet speak good English? Mr. Morse's chief guide claims to be Chinese, to say nothing of the scores of Indian spirits speaking English.

6. At p. 135, it is positively denied that the sun is a globe of fire. This will prejudice scientific men, in the face of spectrum analysis which shows the metals in a gaseous state in it. It is a pity the spirits make such statements unless they can go further and explain whence comes the heat that keeps the elements in a gaseous state, and how the heat is permanently kept up. Of course it is just possible that a lower atmosphere may shield the sun's real surface from the intense heat of the upper atmosphere which warms the whole solar system, but the source of the sun's heat becomes more difficult to understand than ever. I fear they must be wrong on this point.

I have lately noted these few points of difficulty, but they are really nothing in so vast and difficult a subject. As I said before the great difficulty of all is to believe that when we look up to the star-lit sky there are above us and near us a series of forty or fifty concentric worlds, real and densely populated, and yet absolutely transparent to our eyes! Admit that this first difficulty is not insuperable and all the rest is easy, harmonious and credible.

Again thanking you for your most delightful and suggestive book, believe me,

Yours very faithfully,

(Signed) ALFRED R. WALLACE.

E. CROWELL, M. D.

SLATE-WRITING EXPERIENCE OF M. J. SAVAGE.

By WM. EMMETTE COLEMAN.

Genuine spiritual or psychical phenomena should ever be carefully considered and correspondingly prized,—indices as they are of the inner realities of man as an organized unity in complexity, and of the universe in its multifarious manifestations as matter, mind, and spirit; and among the wonderful psychic phenomena of to-day, those of slate-writing, when of a genuine character, are about as remarkable and striking as any. During my sojourn in San Francisco there have been many persons here claiming to be mediums for slate-writing. With one exception, I believe them all to have been and to be frauds; some of them I know to be such, including the most widely advertised one of all. The one exception is Mrs. M. Francis, now resident at 811 Geary street, to whose genuineness I can testify from careful personal investigation. Some years ago I had a test séance with this lady, at which, in full light and under circumstances precluding trickery, I witnessed the following phenomena. (1) The medium holding the slate under the table without pencil, a name and a few lines were produced on it,—the writing being fainter than where a pencil was used. (2) The medium holding the slate, with pencil, under the table, her hand being extended over to my side of the table, and thus being plainly seen by me while she held the slate with it, I grasped her hand around the finger and thumb, the hand holding the slate being then seen and felt simultaneously; under these circumstances, when it was impossible for Mrs. Francis to write a letter on the slate, had she been so inclined, writing in answer to my questions was produced; it should be noted that one slate alone was used throughout the entire

séance, the writing being erased each time of its occurrence; and also that when the slate was carried under the table over to my side and the hand grasped by me, as above stated, it was done instantaneously, no time being given for the psychic to write anything on the slate before passing it over to my side of the table, and when I released my grasp of the hand, the slate was brought and placed on the table at once, with no delay whatever in transit, enabling any writing to be placed on it by Mrs. F. (3) Under still more fraud-proof conditions, similar writing was produced; the slate was placed on top of the table, perfectly clean, a small piece of pencil laid on it, and a small handkerchief placed loosely over a part of the slate, covering the pencil; the uncovered end of the slate was held in the hand of Mrs. F., and her hand was grasped by mine. I thus not only saw her whole hand, but held it firmly in mine, while the slate lay before my eyes on the table. Under these circumstances, as under all others, the sound of the pencil was heard moving over the surface of the slate; and on lifting the handkerchief, an appropriate communication was found traced thereon. During the séance, lasting over an hour, the writing occurred some twenty-five or thirty times at least, in response to various question propounded, etc.

Mrs. Francis's son, aged ten or twelve, came in from play in the street during the séance; and having remained absent longer than permission had been given him, expected to be corrected therefor, as his conversation indicated. His mother requested him to hold the slate to obtain the writing, and though his mind was on his expected chastisement, of which he kept talking while holding the slate, the writing came for him as for his mother. She informed me that while he could obtain the writing at almost any time, her two daughters could never obtain any. I was recently informed by Mrs. Francis that after he got older he became nervous and sensitive and grew frightened at the phenomena, and he has now abandoned all attempts to get the writing.

The table upon which the phenomena were produced was a small, narrow, marble-top one. I lifted the top and otherwise examined it prior to the commencement of the séance. Removing the top revealed the usual empty space found in the framework of marble-top tables. Mechanical contrivances were out of the question; and none such could have aided, in any manner, in the production of the phenomena.

Now for the mental features of the phenomena,—the purport and character of the communications written on the slate. For obvious reasons, in referring to the names written, the reader is not to suppose that the true ever appear in this report. Responding to the query if any of my relations were present, two names which I shall call John and Elizabeth were written. I asked that the relationship of John be indicated. It was then written: "John is uncle," which was correct. Next was written: "Liz is sister." My sister Elizabeth was nearly always called "Liz" by the family. Asking if any other friends were present, Mary was written; and in response to the query, "No, who are you?" it was written, "Mother"—which was also correct. Asking my sister if she approved of my course in relation to her smaller children since her death, the answer came that she was thankful for my conduct toward her three lambs (which number was correct). Inquiring how many children in all she had living, the correct number was indicated, with the additional statement that two could take care of themselves,—also correct. The thought coming to my mind that perhaps this is not my sister communicating, but an exhibition of the mystic wonder of psychic force, it was at once written, "Brother, do not doubt, I am sister." A mental question being put by me to the intelligence manifesting, I received an appropriate answer.

The facts of psychography and clairvoyance, at least, were here strongly manifested. I know positively, beyond all doubt, that an unseen physical power and an unseen intelligent agent were exhibited—a power capable of writing on a slate so situated that no material hand could have guided the pencil, and an intelligence capable of perceiving my thoughts,

and of inditing a reply to unspoken questions. Some of the information contained in the writing could have been derived from my mind by mental sympathy or mind reading; but some of the points alluded to were not in my thoughts when the writing took place, they being brought to my remembrance by the perusal of the writing.

Rev. M. J. Savage has recently been in San Francisco. I heard him deliver a lecture in the Unitarian church on "Modern Thought and Immortality," in which he succinctly portrayed his experiences in spiritualistic phenomena. These he ranged in three classes,—(1) those due to fraud and delusion; (2) those due to the action of the psychic power of men and women in the mortal body, including clairvoyance, mind-reading, etc., and (3) those for which he accepted, provisionally, the spiritual theory as the most rational,—that is, that they proceed from the spirits or those we call dead. This classification is the same as the one which I have advanced in THE JOURNAL and elsewhere for many years, except that where Mr. Savage accepts, for No. 3, a provisional theory of origin, I have ever accepted their spiritual origin without reservation. Many Spiritualists were present at the delivery of this lecture, including Mrs. E. L. Watson and her daughter Lulu, who came from Sunny Brae to this city on purpose to hear this lecture. Mr. Savage preached twice on the following Sunday to crowded audiences, the aisles being packed with additional chairs, brought in to accommodate the theorizing multitude. Of all preachers in America Mr. Savage being my favorite, I was glad of the opportunity to both hear and talk with him. I have long wished to live in Boston for a time at least, in order to have the pleasure of hearing some of Mr. Savage's excellent common-sense sermons.

Having informed Mr. Savage of some of my experiences with Mrs. Francis, he expressed a desire that I accompany him to a séance with her; and accordingly we had a sitting at her residence on September 14th. At my previous séance with her I had not seen the pencil during the process of writing; but I had been informed by friends, who had visited her since I sat with her, that they had seen the pencil write the concluding parts of some of the writing. This phenomenon I was anxious to see, and during the séance with Mr. Savage, I, on two occasions, saw the pencil write the last two or three letters of the final word. The pencil does not stand uprightly or obliquely when writing, but lies flat on the slate and crawls or hops along as it writes. I presume that it requires a much greater exercise of the psychic power to hold the pencil up and write, than to write with it as it slides along the slate; and that the intelligence producing the writing has not sufficient power to write on the slate in the usual manner. In the cases when I saw the pencil write, the slate was withdrawn from under the table before the writing of the message was finished. The table now used by Mrs. Francis differs some from the one in use during my first séance. It is a small, ordinary wooden table, and now has a cover on it, extending a few inches from the top. Mr. Savage examined it and found it free from contrivances for fraud. At my former séances the slate was usually held up tight against the edge of the table, for the writing; now it is held under the table in the open space below the edge. Formerly, I was informed at the time, as soon as the human eye rested upon the pencil it immediately stopped; now it can be seen moving and writing for a brief space of time,—these facts indicating an advance in the exercise of the psychic force productive of the phenomena.

Mr. Savage received a number of messages, all claiming to come from one person, of whom previously he had never heard, and who asserted in effect that he had been appointed to aid Mr. S. in his work on earth. He got nothing from any personal friend. The messages were of a semi-religious order, one of them being a passage of scripture from I. Corinthians, twelfth chapter; and once he was called "Brother S." Although I did not tell the medium who he was, it was possible that he, being a public character, was known to her. I think it probable that he was not; but this being uncertain, Mr. S. did not consider the

wording of the message as of a "test" character. Mr. Savage tried several times to obtain an appropriate answer to a mental question, but failed each time. This was the least satisfactory part of the séance.

Once he held the hand of Mrs. Francis, under the table, while she held the slate with it, and in this position the writing came as usual; but it was not repeated, as it was written, "Do not disturb the conditions." Attempt was made to get the writing while the slate was held over the table, wrapped in a handkerchief, but it was not a success. The slate was also held up before a mirror, while we looked in the mirror, to see if writing would take place under those circumstances; but it was a failure, although Mrs. F. told us that on some occasions writing had been thus produced for her. Several attempts were made to obtain writing while the slate was held away from the table in the air, with our eyes fixed upon Mrs. F.'s hand as she held the slate; twice it was written on the slate in this position, "I cannot," in very faint letters.

Evidence was thus secured that the writing was not done by Mrs. Francis, but it would have been much more satisfactory had Mr. S. been able to obtain the writing in the cases described above as failures. My first sitting was much more satisfactory than was that of Mr. S.; as I got a number of personal "tests," had the mental question answered, and had the writing on the slate on top of the table while it was partially covered by a handkerchief. I should have liked, for the advancement of the truth, that his séance should have surpassed mine in value and assured results; and the medium seemed quite anxious to procure the best results, making many attempts to secure writing in the various "test" positions above named.

The account of each séance has been written by me above with the most scrupulous and conscientious care, and every statement can be relied upon as strictly correct. The incidents of my first séance are derived from my notes made at the time, and not from my remembrance only, which might be defective, imperfect, or even erroneous in part. That Mrs. Francis is a genuine psychic or medium is beyond question. I have never heard of her being detected in fraud of any kind.

In continuation of the good work done in this city by Mr. Savage's lectures, it is probable that Mrs. Elizabeth L. Watson will deliver a free lecture on spiritual phenomena and philosophy in one of our largest halls at an early date. I understand that a regular course of lectures by her is being, or soon will be, delivered by her in San José.

SAN FRANCISCO, CAL.

ABRAHAM LINCOLN'S LOG CABIN.

By NORAH GRIDLEY.

Many miles south from our busy, throbbing, restless city may be found an unromantic spot, but it has already become memorable, aye historical. It is the early home of our immortal Lincoln, and the scene of his early struggles and trials and poverty.

In leaving Chicago and journeying by rail southward nearly two hundred miles, one finds oneself at the end of the steam trip and proceeds to the locality by overland route. There are several objective points where one may leave the iron roadway, but upon my first visit to the now renowned locality, I alighted from the train at Mattoon, a thriving village of some three thousand souls. It is reached by the Illinois Central, and from there a drive of twelve miles across rich and fertile country brings one to the very threshold of this historical spot.

This is by far the preferable route, for in journeying from Mattoon to Goose Neck Prairie whereon stood the Lincoln log cabin, one passes the Gordon cemetery wherein lies buried the father and foster mother of our martyred chieftain, and here sightseers and curiosity seekers may pause to glance at the modest shaft which silently marks the sacred spot. The other terminal may be found at Charleston which is replete with memories and associations of the great man.

The old and dilapidated court house voices his very presence, the walls reflect his image, and the en-

closed space is filled with "the sound of a voice that is still." Here too one may hear of the famous riot, which once took place in the court-yard, when a bloody and disastrous encounter occurred. It was during the time of our late rebellion and when the heart of the nation was throbbing with anguish, and hope had well nigh fled; when mothers were giving up precious sons, wives beloved husbands, and sweethearts with blanched cheeks and trembling lips were bravely trying to part with dear ones, while the people of both sections looked on with bated breath and prayed for deliverance, a company of brave and noble boys in blue gathered to say farewell. As the gallant Col. Tork spoke to them, and with words of cheer and hope bade them God-speed, a bullet with swift and unerring aim, struck him down and the dear heart was stilled forever. A melee ensued, many were wounded and several killed, but the dastardly band of recreants were speedily captured and safely transported to a place of confinement. Many of the inhabitants of this little town will relate with great zest and relish the story of this riot.

In passing from Charleston to the former site of the old log cabin, a distance of ten miles, one encounters at every step some spot where "Uncle Abe did this or said that," 'till actually one expects to behold the materialized form of our illustrious dead.

Again from a little burg called Janesville, only distant some two miles from the "cabin," one may walk over stone and stubble and just before reaching the identical spot will pass through a little grove upon which grew the very quaking asp of which the old "cabin" is built. And now, to be more explicit, one may find this memorable locality in the extreme southern part of Coles County, Illinois. About a quarter of a mile west, and a mile north of the "cabin," one finds the little primitive village of Farmington, which boasts a postoffice, general store, church and blacksmith shop. This quiet, dull little burg has really become historical, for it contains an object of interest, and the inhabitants with pride point out a curious and dilapidated house, and in solemn tones inform the traveler that "Abraham Lincoln ate dinner in that there house after he was elected president."

It was during the early part of December, 1860, that he went to visit his feeble old mother, and it was upon this occasion that he dined at this old house. He came up from Springfield to Charleston, and from the last named point proceeded by carriage, in company with a relative, to the old homestead, the now famous "log cabin." But upon reaching the house he found it lonely and desolate. The dear old mother was not "at home." Inquiry soon brought to light the facts, and Mr. Lincoln learned the cause of her absence. The old chimney had toppled and fallen the day before and his mother had been removed to her daughter's residence at Farmington, the little village mentioned above.

Mr. Lincoln, before proceeding upon his journey, passed into the old cabin and looked and commented upon the surroundings, while tears rained thick and fast as each familiar object met his view. The barren homeliness of its interior no doubt filled his tender heart with memories and sad recollections of his poverty and almost unending struggles. After tenderly caressing each dear old relic, he passed from the house and picking up his father's old axe he rudely fashioned two stakes, and carved upon each the letters T. L., which stood for his father's name, Thomas Lincoln, and said: "I shall drive one at his head and the other at his feet." Then with slow and hesitating step he departed, ever and anon looking back, while with his long, sinewy hand he waved a silent, sad farewell.

A drive of nearly two miles brought him to the little country graveyard, where having performed the solemn duty, he rode on to the town of Farmington, and there spent the remainder of the day with his dear old mother; and a red letter day that was for Farmington, too.

With the rapidity of lightning the news sped abroad. Abraham Lincoln, who had walked barefoot many times through this little town, but now the choice of

a mighty nation, had arrived and would spend the remaining hours of the day at this little town. The inhabitants flocked from far and near, school was dismissed and the house was besieged. Mr. Lincoln met each and every one with the same pleasant and cordial manner as of yore. It was a day never to be forgotten. As the shadows deepened and the evening came on he bade them a tender adieu, and in thus parting his mother sobbing violently, fell upon his breast and cried out, "Oh! Abe my boy, my precious boy, I'll never git to see you no more. Some of those wicked fellers will kill ye shore nuff."

How nearly verified were those prophetic words, the nation realized when on the 19th day of April, 1865 a daring recreant foully assassinated our president. The heart of the nation was convulsed with grief, and anguish and mourning rent the air. But a few months since attention was arrested by the statement that the old "log cabin," which had been built by Abraham Lincoln and his father, and in which Mr. Lincoln had spent many days, was still in existence.

This news awakened an interest in the above-named locality, which was at once visited by a party of gentlemen who contemplated purchasing the same. After looking the old place over, and obtaining undeniable proof of its reality, a proposition from the owner, Mr. John J. Hall—a cousin of Mr. Lincoln, and who had lived in the old cabin since the year 1851—was accepted. An association was immediately formed and these enthusiastic and patriotic gentlemen purchased the cabin, and they now propose to make this old and dilapidated house an object-lesson to the youth of America; and that, notwithstanding a man's environment may have been of the humblest and lowliest, yet he can rise therefrom and become an honored man worthy of every young man's emulation. A newspaper writer, who is well and favorably known in our city, spent two weeks at the cabin during the month of July last, where she was sent by the association, and during that time was so situated that she could enter into the detail of the family's daily life as it now is and was in its former day; so closely did she stand to the family that her life became almost a part with that of the inmates.

Mr. Hall, who then owned the cabin, and who had lived with the Lincoln family from his earliest infancy, gave his time and attention to the journalist, and in his inimitable manner related many curious, pathetic stories and incidents of Mr. Lincoln's early life. The President's struggles, ambitions and achievements became so real that upon the conclusion of her visit it was with difficulty she could divest herself of the idea that she had not been in the presence of him who died as he had lived, with malice toward none, with charity for all. She followed in his oft repeated pathway, and conversed with many an old associate and neighbor who had intimately known Mr. Lincoln in his young manhood.

The lady has woven her "two weeks at the cabin" into an interesting and pleasing story, which appeals to the public in a most engaging manner. Hope has changed to glad fruition and it is no longer an embryonic scheme, but a true reality. The "log cabin" occupies the north end of the Exposition Building, on the Lake Front, and is already an object of great interest to the people of America.

It is anticipated that great good and moral excellence will be the result of this exhibit. It is not the intention of the association to coin money, but to place before the world an exhibition which shall lead the youth to aspire to noble thoughts and kindly deeds. There will be days set aside for the elevation of boyhood, and our neglected waifs, bootblacks, newsboys and others of like ilk will be invited to visit the old cabin, while at the same time short addresses by prominent men and women upon the life and character of Mr. Lincoln will be given them.

Music, embracing the favorite hymns and melodies of the President, will be among the many attractions. It is to be devoutly hoped that many a discouraged and friendless boy will be lifted from his slough of despair and given a new impetus which shall lead

him on to honor and glory. Mrs. Gridley has charge of the exhibit, and is also a member of the executive board.

SOCIAL PHILOSOPHY.

By ELLEN M. MITCHELL.

[CONCLUDED.]

As to the church, religious disunion is gradually vanishing, and it now occupies an important position as a centre of enthusiasm for social improvement. Like the church, the civic community is a form of association that has played an important part in the past, and seems likely to occupy a prominent place in the future. But there are definite limits to the possibility of local self-government, and we are thus led to the nation, and the great question of the government of a state. There can be little doubt that its form must be democratic. All the interests should be placed in the scale, and the balance itself should be at once sensitive and true. "We ought to weigh the votes rather than count them," and this is perhaps the most weighty problem of modern government. If the people are to rule, there must be an incessant outlook to insure that the people shall be wisely guided. The actual framing of the laws may be left to those who possess particular kinds of skill and tact; and their actual execution to those who possess particular kinds of practical effectiveness; but to consider what laws are required at any particular moment, is a task that requires the very highest wisdom. It is the great problem of politics to combine the force of insight with practical effectiveness. What is wanted is not so much to diffuse wisdom as to make it effective among the mass of the people. The common basis of different theories must be discovered. We are all aristocrats; we are all democrats; we are all socialists; we are all individualists. What we need is insight into those universal principles which are deeper than any of these abstractions, and by means of which they may be combined and not opposed. Finally, the sphere of government must to a large extent be left to the political genius of a people and to the tact of its leaders.

Coming now to personal development, we find it the necessary presupposition of the subjugation of nature and the perfection of social machinery. "Culture is the larger half of politics." The human being has first to acquire intelligence, then abilities, then wisdom. According to Mr. Mackenzie, it is on the whole safe to "take care of the beautiful" and let "the useful take care of itself." There is not much fear that the common will be neglected; it is more important that we should be taught to rise above the common-place, by which we are all in danger of being limited. But the road to wisdom is a winding ascent, and the learner must be lured to the summit by first climbing the lesser peaks. The true teacher will reveal what lies on the surface, but will reserve the deeper things as an exercise for inquiry and reverence. He will explain what is useful and suggest what is beautiful. How to combine the practical and the ideal is a great problem; give us both, but do not neglect the ideal.

It is important that every one should be provided with a broad survey of life as a whole, in order that he may choose as wisely as possible the particular line in which his own tastes and capacities lead him. This is an additional argument for limiting the earlier parts of education to what is most universally applicable rather than to what is most immediately useful for practical purposes. Men of genius in any particular direction receive their best education in the pursuit of their favorite aims; they reach a firm grasp of the universal by viewing some particular object on every side. But for the majority of mankind it is essential that particular aims should be supplemented by larger studies, an infusion of those elements that broaden our interests in life, in addition to the special training which forms their staple. Professional education should not be so exclusively professional as to shut out the larger interests of the world. Technical education, aside from its aspect as a preparatory training for the exercise of particular trades, stimu-

lates that intelligent appreciation of purposes which makes the meanest employment interesting, and at the same time incites that spirit of service which makes the humblest action fine.

Wisdom is a thing of slower growth, depending on a large experience of life. The wise man is a citizen of the intellectual world and gives nothing a false accent. He sees everything "under a certain form of eternity." This faculty may display itself as knowledge, feeling or will. Ultimately, the three forms are identical, when fully realized. The last comes first in general estimation; "conduct is three-fourths of life." But man can will nothing but what he loves; and he can love nothing but what he can know. Hence rectitude of action must depend on a right disposition of the heart and sympathies and on an enlarged intelligence. Morality cannot become a power in life so long as it is simply a collection of imperatives. The cultivation of a certain wisdom of feeling is essential to wisdom in act. We may know rightly and will rightly, but until we feel rightly we are not masters of our world. Our feeling is the consciousness of what is in harmony or in disharmony with the central principles of our being; and unless this consciousness is right, our being itself must be in some way disordered. Wisdom of thought must be at the foundation of wisdom of feeling and act. Wisdom cannot be communicated at any moment; it can only be helped to grow. "The kingdom of heaven cometh not with observation."

Beginning with industrial problems, Mr. Mackenzie closes with education. Not only does education bring with it new ideals of life and a consequent discontent with what has been already attained; it also brings with it a new sense of duty. Its best results are universally communicable, and are of the utmost importance for the regulation of the lives of all. The danger of our time is not that of an over-estimate of philosophic study. It is rather the setting up of partial ideals, without adequate analysis of the conditions of their fulfillment, and the deadening of all ideals and the crushing out of all higher aspirations, through the mere examination of the condition of things as they stand. He who shall have at once a firm grasp of the concrete ideal of social well-being, and the difficulties by which in the actual world it is beset, will be the true social reformer of the future.

What, finally, is the special good that social philosophy yields us? It teaches us to place the various ends of life in their right relations to each other. It teaches us to regard the pursuit of wealth, the pursuit of virtue, the pursuit of knowledge and wisdom, the pursuit of culture, the pursuit of political organization, the pursuit of æsthetic satisfaction, the pursuit of religious truth, not as a number of separate ambitions which one may choose and another may neglect, but as all essentially parts of a single aim which no one can renounce without in some degree ceasing to be human. To place them all in their right relations, to exhibit their significance as elements in the effort to see the true meaning and attain the true happiness of life, is one of the main functions of philosophic study.

To understand, indeed, is not everything. There can be no ideal society without ideal men; and for the production of these we require not only insight, but a motive power; fire as well as light. We want an accession of the Christ-like spirit—the spirit of self-devotion to ideal ends—applying itself persistently in all the departments of life, and in the midst of all the complexities of our modern civilization. The prophet of our time must be a man of the world, and not merely a voice in the wilderness. For the wilderness of the present is in the streets of our crowded cities, and in the midst of the incessant struggle by which we are trying to make our way upward. We need the prophet and the poet as well as the philosopher. We need one who shall teach us to see the working out of our highest ideals in the everyday life of the world, and to find in devotion to the advancement of that life, not merely a sphere for an ascetic self-sacrifice, but a supreme object in the pursuit of which "all thoughts, all passions, all delights"

may receive their highest development and satisfaction.

This brief and imperfect outline of Mr. Mackenzie's work is given partly in his own language. In my judgment it is the most important contribution that has recently been made to the elucidation of the social problem. What is needed above all is to make people think, not superficially, but deeply and comprehensively; to look on the problem on all sides and to work for its solution wisely and disinterestedly. Theoretical insight must be combined with practical effectiveness: wisdom must be inspired by that which is diviner still—the power of love. Love is the only force that can change men's hearts, but its highest revelation is the culmination of wisdom.

THOUGHT READING.

The first meeting of Section A, mathematical and physical science section of the British Science Association, was held lately, with Prof. Oliver J. Lodge, D. Sc., LL. D., F. R. S., in the chair. He said:

The ordinary processes of observation and experiment are establishing the truth of some phenomena not at present contemplated by science, and to which the orthodox man shuts his ears. For instance, there is the question whether it has or has not been established by direct experiment that a method of communication exists between mind and mind irrespective of the ordinary channels of consciousness and the known organs of sense, and, if so, what is the process. It can hardly be through some unknown sense organ, but it may be by some direct physical influence on the other, or it may be in some still more subtle manner. For brevity it may be styled "thought-transition," though the name may turn out to be an unsuitable one after further investigation.

Further investigation is just what is wanted. There are individual scientific men who have investigated these matters for themselves. There are others who are willing to receive evidence, who hold their minds open and their judgment in suspense. But these are only individuals. The great majority feel active hostility to these researches and a determined opposition to the reception or discussion of evidence. A few tricks at a public performance or the artifices of some impostor and they decline to consider the matter further. The field is the borderland of physics and psychology, the connection between life and energy, or the connection between mind and matter.

By what means is force exerted, and what, definitely, is force? There is here something not provided for in the orthodox scheme of physics; modern physics is not complete, and a line of possible advance lies in this direction. Given that force can be exerted by an act of will do we understand the mechanism by which this is done? And if there is a gap in our knowledge between the conscious idea of a motion and the liberation of muscular energy needed to accomplish it, how do we know that a body may not be moved without ordinary material contact by an act of will?

It is familiar that a thought may be excited in the brain of another person transferred thither from our brain by pulling a suitable trigger, by liberating energy in the form of sound, for instance, or by the mechanical act of writing or in other ways. A pre-arranged code called language and a material medium of communication are the recognized methods. May there not also be an immaterial (perhaps an ethereal) medium of communication?

Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to and know practically nothing about? In this case I have evidence, I assert that I have seen it done, and am perfectly convinced of the fact. Many others are satisfied of the truth of it, too. Why must we speak of it with bated breath, as of a thing of which we are ashamed? It is something objected that, granting thought-transference or telepathy to be a fact, it belongs more essentially to lower forms of life, and that as the cerebral hemispheres develop we become independent of it; that what we notice is the relic of a decaying faculty, not the germ of a new and fruitful sense, and that progress is not to be made by studying or attending to it. It may be that it is an immature mode of communication, adapted to lower stages of consciousness than ours, but how much can we not learn by studying immature stages?

It may, on the other hand, be an indication of a higher mode of communication, which shall survive our temporary connection with ordinary matter. I have spoken of the apparently direct action of mind on mind, and of a possible action of mind on matter. But the whole region is unexplored territory, and it is conceivable that the matter may react on mind in a way we can at present only dimly imagine. In fact, the barrier between the two may gradually melt away, as so many other barriers have done, and we may end

in a wider perception of the unity of nature, such as philosophers have already dreamed of. I care not what the end may be, I do care that the inquiry shall be conducted by us and that we shall be free from the disgrace of jogging along accustomed roads, leaving to outsiders the work, the ridicule and the gratification of unfolding a new region to unwilling eyes.

SCIENCE SAYS SOUND CAN'T CAUSE RAIN.

Now let us consider sound as an agent for changing the state of things in the air. It is one of the commonest and simplest agencies in the world, which we can experiment upon without difficulty. It is purely mechanical in its action. When a bomb explodes, a certain quantity of gas, say five or six cubic yards, is suddenly produced. It pushes aside and compresses the surrounding air in all directions, and this motion and compression are transmitted from one portion of the air to another. The amount of motion diminishes as the square of the distance; a simple calculation shows that at a quarter of a mile from the point of explosion it would not be one ten thousandth of an inch. The condensation is only momentary; it may last the hundredth or the thousandth of a second, according to the suddenness and violence of the explosion; then elasticity restores the air to its original condition and everything is just as it was before the explosion. A thousand detonations can produce no more effect upon the air, or upon the watery vapor in it, than a thousand rebounds of a small boy's rubber ball would produce upon a stone wall. So far as the compression of the air could produce even a momentary effect, it would be to prevent rather than to cause condensation of its vapor, because it is productive of heat, which produces evaporation, not condensation. . . . But how, it may be asked, shall we deal with the fact that Mr. Dyrenforth's recent explosions of bombs under a clear sky in Texas were followed in a few hours or a day or two, by rains in a region where rain was almost unknown? I know too little about the fact, if such it be, to do more than ask questions about it suggested by well-known scientific truths. If there is any scientific result which we can accept with confidence, it is that ten seconds after the sound of the last bomb died away, silence resumed her sway. From that moment everything in the air—humidity, temperature, pressure, and motion—was exactly the same as if no bomb had been fired. Now, what went on during the hours that elapsed between the sound of the last bomb and the falling of the first drop of rain? Did the aqueous vapor already in the surrounding air slowly condense into clouds and raindrops in defiance of physical laws? If not, the hours must have been occupied by the passage of thousands of cubic miles of warm, moist air coming from some other region to which the sound could not have extended. Or was Jupiter Pluvius awakened by the sound after two thousand years of slumber, and did the laws of nature become silent at his command? When we transcend what is scientifically possible, all suppositions are admissible; and we leave the reader to take his choice between these and any others he may choose to invent.—From "Can We Make It Rain?" by Professor Simon Newcomb, in *North American Review* for October.

THE RECENT RAIN-MAKING IN TEXAS.

Besides these three heavy storms which occurred after the principal operations, not less than nine showers of much less importance fell during the sixteen days of our experiments; a most extraordinary occurrence in this locality, and especially at this season of the year. That these results were not produced at an excessive expense of material may be seen from the fact that in the entire series of experiments only two tons of iron, one ton of acid, one-fourth ton of potash and manganese, and one ton of the rackarock powder and other explosives were consumed, none of which are expensive materials. In the opinion of the writer the experiments clearly demonstrate:

First. That the concussions from explosions exert a marked and practical effect upon the atmospheric conditions in producing or occasioning rainfall, probably by disturbing the upper currents.

Second. That when the atmosphere is in a "threatening" condition—which is frequently the case in most arid regions without any rain resulting—rain can be caused to fall almost immediately by jarring together the particles of moisture which hang in suspension in the air. This result was repeatedly affected during our operations, the drops sometimes commencing to fall within twelve seconds from the moment of the initial explosion.

It also seems probable to the writer that the immense amount of frictional electricity generated by the concussions and the mingling of opposing currents of air may have considerable influence in the formation of storm-centres by producing a polarized condition of the earth and air, and so creating a magnetic field which may assist in gathering and so condensing the moisture of the surrounding atmosphere. Alto-

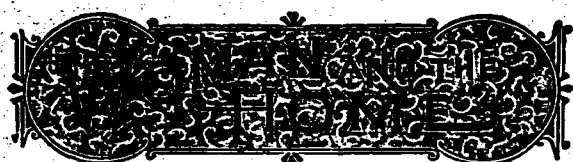
gether, considering the great difficulties under which we labored, the results of our first experiments have been exceedingly gratifying and encouraging to the advocates of the theory that rain can be produced at will by artificial means, and the further tests of the theory which will soon be made at El Paso, Texas, will be watched with great interest.—From "Can We Make It Rain?" by General Robert G. Dyrenforth, in *North American Review* for October.

MICHIGAN'S SLEEPING BEAUTY.

The press has contained reports of the case of Miss May White, of Meadville, Mich., who has slept almost continuously since June 21, is exciting a great deal of interest in the medical profession. Miss White was attending the state normal school at Ypsilanti when she had a severe fall, which brought on spinal fever. She was taken to her home at Meadville and was apparently recovering when on the evening of June 21 she sank into a sleep from which her parents were unable to waken her. Dr. Brown, of Stockbridge, had been attending her, and when he made his professional call the next day he decided to let her sleep. The following day, however, he endeavored to waken her, but it took him more than five hours of constant work to bring her back to consciousness. She remained awake but twenty minutes and again went to sleep. For a month the doctor continued his treatment and had the satisfaction of finding each day that the task of wakening the girl became easier. About a month ago Miss White was removed to the doctor's home in this place in order that she might be continually under the doctor's care. Since then she has been awakened regularly three times a day, each time remaining awake from twenty minutes to an hour. At her midday rousing she eats a substantial meal and is now slowly regaining her strength and weight. Before her accident Miss White weighed 140 pounds, but her weight ran down to ninety pounds. The doctor ascribes her malady to uræmic absorption, and believes that he will ere long be able to effect a complete cure. Miss White objects to being roused by any one save her physician, the touch of any other hand than his, when she is partially aroused, causing her to strike out as though fighting. In her waking moments Miss White says that she feels no pain and is confident that she will recover. She is peevish and irritable, as might be expected from an invalid, but Dr. Brown is able to do as he pleases with her. The case is the most remarkable one in the medical annals of the state.

A gentleman living in the vicinity of Douglas Monument relates the following curious story of a dog: One of my neighbors has a dog which has been a visitor at my house daily on account of the attention which he receives from my wife. When she is at home the dog never fails to come over during the day, sometimes frequently. Several weeks ago my wife went East. The dog discontinued his visits almost from the day of her departure. Occasionally when sitting on my front steps in the evening I called the dog to me, but he gave no sign of cordiality such as he evinced when my wife was at home. Yesterday morning he came to the screen door and whined. I admitted him and he went to the parlor, the family room, and in fact to all the rooms where he had been admitted. He acted as if he were searching for some one. I said to him: "She is not here yet," and he went away. Now the strange thing about this story is that I had received a message from my wife the day before announcing that she would be home on the morning the dog came to the house. The fact that the dog had absented himself from the house during the absence of my wife until the morning of her return raises the inquiry in my mind as to whether he had intuitive knowledge of her coming.

There never was a time when so many men and women were engaged in doing good to humanity. The generous impulses and noble aspirations of our time are registered everywhere. In fact the age of social revolution is upon us, and the great thought centres have so changed that what twenty-five years ago kindled the zeal of the race is lost sight of in the newer and more refined occupations of seeking the nobler paths of humanity's onward march. A hero twenty-five years ago, in our country, was the man of blood and battle; to-day he is the apostle of peace and the prophet of the people. The sword and the epaulet will soon be the trappings of tradition, and the great among men will approach the Gallilean in the world wide love of unselfish and refined humanhood. The panorama of human life revolves rapidly, evolution is approaching revolution. The coming age of chivalry will exalt moral and intellectual, rather than physical, prowess, and mankind will mark a great era in the complete emancipation of womanhood. It is a great privilege to live in these days.—*The Progressive Age*.



THE COMING WOMAN.

"What will the coming woman do
To plague, perplex and interfere with us?
Will she forbid the festive chew
And cuspidor for ages dear with us?
Will she invade with uplifted nose
Retreats where female foot ne'er went till late—
Bar-room cozy and court-room close—
And force reluctant man to ventilate!"
Brothers, so I hear.

"Will the dear haunts where manhood played
At euchre bold and frisky seven-up—
Haunts where so oft our reason strayed—
To conversation teas be given up?
Must we, then, all go home to dine?
And must a friend in soda pledge his mate?
How shall the coming man get wine
At all if she's allowed to legislate?"
Brothers, the case looks queer.

"Speak, oh, friend! has the woman's sphere
The soft-soap rainbow sphere we kept her in
Burst and vanished, and left her here
With the world at large to wield her scepter in?
Is she up to our little game?
And can she bind us in reality,
Down to the precepts, much too tame,
We've preached to her for pure morality?"
Brothers, the worst I fear.

"Friend of my youth, I can no more;
Oh, fly with me this land iniquitous.
Nay, for I see, from shore to shore
The enfranchised female rise ubiquitous.
Partner in purse she'll claim to be,
Logic of business she'll outwit us in;
Lost from life is the dead latch-key,
And lost from earth the white male citizen!"
Brothers, the end is near.

—Mrs. ELIZA SPROAT TURNER.

As a rule the American girl seeks Europe for special study, either of music, art, or for the purpose of acquiring one or more of the continental languages—German, French and Italian. The question where, when and how to use time and money most profitably, *i.e.*, to which province or cities to go; whether to enter at once a pension school where only French, German or Italian is spoken; or to live in some family where either language is spoken exclusively; or to take rooms and live *en famille*, taking, perhaps, some meals at restaurants. Each method has certain advantages, also some objections. In deciding where to go, for instance, to learn German, the Berlin cult will say: "In Bavaria the language is not spoken so purely as in northern Germany;" while the south German habitant claims the better accent, the Saxon and Austrian Germans have each local claims; but, in point of fact, German is well spoken and well taught by educated people throughout the German empire; yet, in each separate province, peasants and laborers and their children speak dialects which are as distinct as are the languages of the different tribes of American Indians, and can be understood nowhere else. Hence the conclusion that, all other things being equal, one province is as good as another for acquiring the language. One of the greatest objections to the pension or boarding school is the insufficient diet. European cooking is so different from American, and, at first, so unpalatable, that young girls, who ought to have appetizing and nourishing food, and plenty of it, could not be sufficiently fed. Then, again, though these schools guard very carefully their pupils, association with girls so differently taught, and whose moral training may or may not have been the best; also the absence of home, and religious helps is a vital objection to pension schools. Of these schools, the Swiss are said to be the best, and in them French is far more readily acquired than in the Paris schools where so many American girls are sent, and where, as would naturally be the case, the English-speaking pupils associate, as a matter of course, communicate in their own language. —*Ladies' Home Journal*.

The Zulu woman is the architect and builder of the Zulu house, and the style of architecture is known in the colonies as "wattle and daub." It looks like an exaggerated beehive, for the Zulu mind has this peculiarity, that it cannot grasp the idea of anything that is not round or elliptical in form. There are no squares in nature. To build her house the woman traces a circle on the ground, fourteen feet in diameter, and getting a number of long, limber branches she sticks them firmly in-

to the ground, and then bends the tops over and ties them with fiber obtained from the numerous creepers or "monkey ropes." Then she twines thicker creepers in and out of these sticks, all round the circle of these spaces, about twelve inches apart, and then taking wattle (a kind of coarse grass or reed), she thatches the edifice, leaving a small hole at the top for a chimney, and another hole three feet square for a door. In front of this she builds a covered way extending outward about three feet, and the exterior of the house is finished by a coat of "daub" or mud. She then seeks the nests of the white ant, and, digging them up, obtains a quantity of white clay, which she beats to powder, dries, and then, mixing it with water, kneads it until it is quite smooth. This she spreads all over the ground inside the hut, and beats it carefully until it is quite hard and free from cracks. This floor a good housewife will scour twice a day, with smooth stones, until it is like a piece of polished marble. The fireplace is near the door, and is simply a ring of this clay to confine the embers in one place. The other necessities found in a hut are a bundle of spear shafts, some drying tobacco, and several bunches of millet, hanging from the roof. Grouped around the walls are the three amasi (a species of sour milk) jars, the native beer jars, and open jars for holding grain. Of course the dense wood smoke rising coats the roof, millet and tobacco with soot, and long "fingers" of it hang in every direction; but the floor will be clean enough to eat on, and as long as that is so the social Mrs. Grundy of the Zulu is satisfied.

The Boston *Herald* mentions "two straws." One is the fact that the freshman class at Smith College contains 241 young women, and that the whole number of students is 700, where sixteen years ago the whole number of students entering the first class was twelve. We have not the data, but we believe that every other American institution for young women contains classes correspondingly large. The other fact is that six municipal schools for the higher education of girls are about to be established in Paris, where young women fresh from the primary schools can receive an education which shall cultivate the highest mental faculties and give them a useful and practical training, not above any kind of work which may happen to come in their way. These two facts show the direction which the education of women is taking at the present time. Nothing could better illustrate the determination to give young women advantages equal to those which are allowed to young men, and nothing could be done which will have more to do with the future elevation of society or the building up of homes in which Mr. Frederic Harrison declares that women are more and more to have supremacy and influence.

Sir George Grey, ex-premier of New Zealand, has made a proposition, which will be submitted to the House of Representatives, that a new upper chamber be formed in the Government of New Zealand composed entirely of women and that it replace the present upper chamber. The general Government of New Zealand at present consists of a governor (Earl of Onslow), aided by a ministry, a legislative council (or upper chamber), at present consisting of forty-one members, appointed by the crown for life, and a house of representatives, consisting of ninety-five members, which it is proposed to reduce to seventy-five, elected for three years. Four members are Maoris, and are elected by the natives.

The generous offer of Miss Mary E. Holmes, of Rockford, to give \$100,000 for the establishment of a seminary for colored girls in Mississippi has started quite a rivalry among several cities in that State. Not only the colored people but the whites are anxious to have the location of the school which the Illinois woman proposes to found. The principal competitors are Natchez, Greenville, and West Point. Each of these cities offer a free site and a considerable bonus to increase the endowment of the school. Miss Holmes seems to have found a new way to solve the race question in one locality, at least, for the committees are composed of both colored and white people.

The Brooklyn High school furnishes an excellent example of an American girl who recognizes the force of the declaration that "all men are created equal." In the graduating class was one colored girl who was nervous for fear that when they went for-

ward to receive their diplomas she would be left to walk alone. But the most popular girl in the class, Miss Holden, relieved her embarrassment by selecting her for a companion in these exercises. The class also showed their true American spirit by electing Miss Holden as their class president.

THE CURE OF THE SICK BY SPIRIT POWER.

TO THE EDITOR: I wish to put on record a case, remarkable in many ways, of the apparent exercise of spirit force. It is that of Mr. B. F. Sinclair. It first came to my notice in the latter part of August, 1874. I was then visiting my cousin, Mrs. Beach, at Lakewood, N. J., and she invited me to attend with her a meeting of a few Spiritualists at the house of Mrs. Cushing, in the same town. At this meeting I was introduced to Mr. and Mrs. B. F. Sinclair. Mrs. Sinclair had three weeks previously had a remarkable experience, it was said, of being restored to life from a dying bed by, it was claimed, spirit power. Since that time I have frequently met her and her husband at their own home, for both are still living. Not many weeks ago it occurred to me the case ought to be preserved for the Society for Psychical Research, and so I have asked them for a complete statement and such corroboratory evidence as still exists. This is Mrs. Sinclair's story:

"On the 4th day of August, 1874, I became very ill, with what my physician called enlargement of the heart. I had been suffering with it for several years, the left side being very much enlarged and so sensitive that the least pressure of my clothing caused me much suffering. Still, except on occasions, I had kept up and attended to my household and family duties.

"The disease had usually been worse in cold weather, and during the summer I would generally get better, and now and then be able to go out and to church; but in the summer of 1874 I had not had my usual improvement in health as in other years. I had hardly been off the yard, or perhaps to a very near neighbor's, all the summer. On Tuesday, as above stated, I was taken very suddenly worse, obliged to go to bed and the doctor summoned. I had violent palpitation, frequent sinking spells, and grew rapidly worse until Friday, when the doctor told my husband nothing more could be done by medicines and I would, in his opinion, die in a few hours. As I have been told, I was pulseless and the limbs were cold. Still, Dr. Marston wished, as a last resort, that Mrs. Pulsifer, a good nurse and one who had some 'magnetic' powers, might be called in to give magnetic treatment. I remember with what a sense of dislike this idea came over me, and my whole being rose up against it, as far as I had strength; but I said to myself: 'It is only a question of a few hours, and it may make my husband feel better satisfied, so I will not object.'

"Mrs. P. was called, held my hands quietly, made passes over me, but without much effect. The same was repeated on Saturday. On Sunday, very early in the morning, I was no better, but seemingly worse. The mind seemed clear. I had, however, so little strength that I could only whisper a word at a time with the greatest difficulty. The sinking spell I now had was the very worst I had ever had.

"Now comes the most interesting part of my experience; for during this spell I seemed to feel some invisible presence in the room. I thought I was so near death that this presence was that of the angel world, and that I should soon be in it. Soon this presence forced itself on me that it was that of a Dr. Woodhull, long in spirit life, who had been my physician when a young girl. He seemed to tell me to ask my husband to place the hands on the back of the neck and over the spine, and to gently manipulate it. I could bear it but for a moment, but during the day had it several times. It seemed as if I was taking on strength from this, but if my husband left me I would sink back again into the condition of weakness. During the day there was, however, a little gain.

"After a day or two I began to see the phantom form of Dr. Woodhull in the room. He would seem to be sitting in the chair, or by the side of the bed. On one occasion, when I could not go to sleep, I opened my eyes, and he was bending over me with an anxious look on his face as if to say, 'why do you not sleep?' He never spoke, but I seemed to receive his thoughts and wishes without their being uttered in words. This presence continued for several days, until I was so much better that

I did not need him. Sometimes another phantom form would be present like that of a very large and strong Indian, who seemed in some way to furnish strength which came to me through my husband's hands. My husband took care of me night and day until he was worn out and needed rest.

"One night, after giving me my usual treatment by laying his hands on me, he said he would go to bed and sleep that night, and the phantom doctor would watch; and this he did, sometimes being visibly present. I would go to sleep and sleep so soundly that if not frequently awakened I would be so exhausted as to be worse, and the phantom would waken me in various ways. Sometimes it would be by the sound as if the wind was blowing a newspaper over the floor; once it was as if some one was carrying a cup that leaked, and drops of water were falling from it; once as if sand was being poured out of a dish, and once as if a bough of a tree was over my head, and the wind was blowing through it. The noises were always familiar ones that did not frighten me.

"At the end of nine days I had gained so that I could sit up, and in three week could go out and visit my friends. My enlargement of the heart had disappeared, and has never returned."

I also asked Mrs. Sinclair's husband to give his own statement of the case. Dr. B. F. Sinclair writes:

"When my wife called me to lay my hands on the back of her neck and I complied, it seemed as if all my body was taken possession of by another person, and it was being used by that person. I did not myself guide my hands, but they were seemingly guided by another. This feeling came over me by degrees, beginning by a sort of chill at the top of the spine, and extending to the entire body. I would breathe laboriously. While I did not lose my own identity, I felt as if I was not myself, but another doing another's will. My wife would say that I did not look like myself, but like the Dr. Woodhull who had been the physician in her father's family when she was a girl. That is, she could recognize me and him in the face at the same time. I once remarked that if there was such a thing as a spirit taking possession of a body this was the case with me. I certainly felt as if I was being used by another power than myself, but that my own consciousness was not entirely lost.

"Dr. Marston, the family physician who had attended Mrs. Sinclair, came in every day. He was greatly interested in what was going on, and being a Spiritualist seemed to think it was all right. He said he did not wish to direct the treatment, but watch it. I was not at that time a Spiritualist. I had been to a few circles, but my wife was so opposed to it and the last one I attended made her feel so badly that I had resolved never to attend another. We were both members of the Presbyterian church at Lakewood, N. J.

"After my wife recovered, the case was much talked about, and we felt there had been a direct visitation of spiritual aid to our home for wise purposes, and we did not fail to say so. The result was, the church took the matter up, and as we would not yield our opinions, we were within a few months excommunicated. No doubt the church records for 1874 or 1875 will show this."

It is much to be regretted that Dr. Marston died before making any statement of this case. He passed out of life seven or eight years since. I remember him as a dignified and manly person of good presence and well versed in his profession. His nephew still lives and I have talked with him about it. He lived with his uncle at the time and remembers the case well. He says his uncle had given up the case, but as a last resort had suggested that Mrs. Pulsifer might render some aid. She had nursed patients for him and seemed to be guided by spirit power, and her hands would often go to the diseased part voluntarily and give relief. He hesitated to recommend her, as both the Sinclairs were orthodox Christians and likely to be opposed to anything of the sort, and he also disliked to make them unnecessary expense, but still he advised it and believed that Mrs. Pulsifer really opened the door for spirit control and that the case was genuine. Mrs. Pulsifer still lives and I had hoped to have her statement before this, but have failed to receive it.

There seems to me to be as much evidence of healing by spirit power as of direct communication, and often cases of healing are far more satisfactory. It is possible that spirits who were physicians on earth may know the laws of communication better than others.

No doubt many will say that the case

can be explained by suggestive therapeutics without the aid of spirit power, but the careful reader will see many difficulties in the way of this explanation.

Another curious phase of the case is the fact that Dr. Sinclair still possesses the gift of healing, and while it has been a loss to him in a financial sense, and to a certain extent he has been ostracised from society, yet he stands up like a hero in his belief in its genuineness. He is a man of the highest moral sense, of splendid physique and unselfish to a fault. Personally I regard him as a man of the highest character.

M. L. HOLBROOK.



DIFFERENT MENTAL ATTITUDES.

TO THE EDITOR: In replying to a recent inquiry on the subject Mr. Gladstone is quoted as saying:

"I shall not adopt language of determined disbelief in all manifestations real or supposed from the other world. They give me little satisfaction, but that does not warrant meeting them with a blank negative."

In the above very brief statement we have the mental condition and position of the best minds of the world and the sentences as written separate them into two classes.

In the first class would be found those having more or less time and opportunity for a personal investigation of the phenomena, and while they may have been compelled to witness a great amount of pretence and humbug, here and there, they have treasured in their minds a circumstance or test that has some evidences of being of super-mundane origin. Such experiences by thoughtful people are safely "photographed on memory's walls"; and these pictures taken down from time to time for re-examination. Continuity of life, however strongly it may be indicated by this class of phenomena, is not fully proven to such minds; nor can it ever be fully proven to them if there can be found any other way to account for the experiences which are so carefully treasured while indulging in the hope that they are what they purport to be, messages from that unknown and unseen world. Well-balanced minds never attempt to force a belief, but rather weigh every suggestion that may come to them and let the question of belief take care of itself. Such people well know that to claim belief in this or that system or creed does not crystallize a fact or truth fully demonstrated to their own minds, or that they can (however well qualified) satisfactorily demonstrate to other like minds.

It is enough to say that all such persons as are interested in psychical phenomena would be glad if they could definitely determine as to its import and origin; but as that can probably never be positively determined in their minds they continue to reach out for more and more evidence.

The second class is largely made up of people who have but little spare time and perhaps no inclination or opportunity to witness any psychical phenomena, but, trained to logical reasoning and living in a world of wonderful and mysterious things, the word impossible is not in their vocabulary. Hence they do not feel warranted in giving a blank negative to any claims that may be made.

"Life is real, life is earnest."

with such persons. Their time and thought is given to things that are. No flights of fancy or seeming care as to what is to be. With them "Sufficient unto the day is the evil thereof," and the future is coming fast enough. There are only sixty minutes in each hour and every hour counts for here and now; let to-morrow and the future take care of itself. The best thought planning for to-day makes the symmetrical man of to-morrow. Mr. Gladstone evidently belongs to this second class, his life labors would keep him in this class, though he might be ever so well disposed to take a seat in class first.

I consider of value the opinion of any person belonging to either of the classes mentioned, conservative, careful and precise in their reasoning, never in any haste for settled convictions, but always ready to believe what they cannot help accepting.

I imagine, Mr. Editor, that your duties would be far more agreeable than they are if you could only have such persons as are

above pictured to do with, but unfortunately there are a few other classes with whom you must come in contact that would not appear to me to be as valuable, *i. e.*, people who believe everything and people who believe nothing.

If your space was less valuable, I would like to turn my lens and picture the last group, but the entire letter will be sure to find the waste basket if I do, so better a rest now.

EVANSTON, ILL.

VERITAS.

MIXED.

TO THE EDITOR: I head this article "Mixed," not solely because the subjects are mixed, but because of their mixed nature when considered separately.

I wish to call attention first to the case of the little girl spoken of in THE JOURNAL of September 12th, who fell into a trance, and seemed to see Jesus and angels with wings; after returning to mundane consciousness and delivering a message from Jesus, etc., she expired. The question with me is, does this narration if it really occurred, imply that the visions of the dying as a rule are delusions? It is probably some evidence in support of that view. Indeed it is not also true that its harmonious blending with many of our spiritual communications (?) points to a similar origin of them all?

If there is any question with regard to Jesus, which has not been fully settled among intelligent people, it can only be, was there ever such a person at all? Even that fine researcher of fact and shrewd scholar William Coleman was able only to show the historical fallacies, and lack of argument on the side of some of those who attempted to prove the non-existence of Jesus. However the cardinal facts still remain, and there is still very slight evidence of the existence of Jesus. Yet this little girl sees the genuine Jesus, is introduced to him (!)—sees the orthodox angels with wings, etc. There is a host of absurdities in the story which will occur to the thinking reader. I am not addressing those readers who still believe in the winged angels and crowned Savior; such are beyond hope. I am writing for the intelligent and thinking class of Spiritualists who read THE JOURNAL. Hence I assume the entire visionary character of the child's report from heaven and from hell—for she saw the place of the damned also—and then raise the question: How far does this thing added to several recent occurrences of later date go to show the vagaries of the dying?

When a medium delivers a message tainted and polluted in fact with orthodoxy, we incline to the opinion that a part was true, and the rest is a taint from the polluted fount of Christianity. But does not the little girl's story cast some light on mediumship? I fear it does. No one can be more zealous than I in a desire to obtain proof positive of the continuity of life, but I shall not close my eyes to facts. Our lecturers waste much time in showing their audiences that spirits appear to clairvoyants who give good and clear descriptions of them, which are true of the once incarnated spirit, forgetful that the horse or dog seen at the same time is a conclusive proof that the first is delusive. I am aware that an explanation, which is at best simply drizzle, always accompanies these stories. But however you will account for the medium seeing horse, tree, or house, just so can you account for the other. Lately an editor with mouth open like a young catfish to take in whatever presents presents itself, assists in disgracing Spiritualism by telling the story of one Reid—I think—who fell dead in the dining room. Those present hurried him into the bed room, covered him up, putting coverings over his face, and then sent for the doctor. No name is given; when the doctor appears he finds the bedroom door closed, the dead man actually gone; his excitement is not so intense that he fails to examine the window which he finds shut and locked!

What must be the opinion of him who, seeking for truth, comes across this kind of a story in a so-called advance paper? How quickly the suffering family ceased their exertions to resuscitate the dead! How indiscreet to lay a covering over his nostrils in the short period that had elapsed! Why not continue for at least twenty-four hours to reanimate the lifeless body instead of covering the face and shutting the bedroom door? And yet men who publish these stories with gravity, will with closed eyes and imbecile wagging jaw tell the rulers of the greatest nation on earth just what they ought to do. Tell us too, that under the powerful influence of their magic pen, judges have ceased to

decide facts for the jury, and are now only filling the functions of law expounder! What a recent innovation!

Now is it not possible that these editors and others should cease parading absurdities, and if they cannot assist the cause, remain silent?

In this respect no intelligent man will deny that THE JOURNAL leads. Experience has taught me that when Col. Bundy says "We know these facts to be true," I may just as well at once assume the facts—or which is the same, take them for granted and seek for the conclusion.

B. R. ANDERSON.

CONCORDIA, KANS.

SPIRIT.

TO THE EDITOR: Except as related to the body the spirit within us can know nothing of the antithesis between subject and object, because even now in consciousness the two are one, as analysis shows. As well say the colors in a prism are independent of outside light, as to teach that an objective God cannot be the reality of a subjective idea. Relativity is the all we know; and the phenomena we look at are passing shadows, and as such are only in evidence of some great reality. The truth is we are in God and he is in us;—outside is nothingness. Thus we say, "a thing outside of consciousness is nothing." But the atheist makes the theist think of something unthinkable; and in this he betrays himself, for that is impossible. Thought is the basis of fact; and thinking of God is demonstrative of his existence. In an ultimate sense subject and object will be forever united, unless man is himself the universe, infinite and eternal. There can be but one infinite space and one infinite substance; but inside of this is room enough for a countless multitude of individual spirits, who live, move, and have their being for that very reason. To the fish there is no world except the ocean in which it swims; so to the atheist the rim of the horizon is all there is of the universe. Beyond is the smoke and vapor of diseased brains.

R. E. NEELD.

DR. J. R. BUCHANAN'S THERAPEUTIC SARCOGNOMY.

TO THE EDITOR: When a man of large ability and experience, who is master of a clear and vigorous style, writes a book on a subject with which he is thoroughly familiar, much is always said which is valuable, even if the reader may not agree with his conclusions. But when such a man writes because he must, and puts into his every word the earnest enthusiasm which has possessed him for a half century, then indeed must his work have absorbing interest, such as fills every one of the 700 pages of this book. In 1842 its author discovered the correlation of soul, brain and body, and found that "every physiological as well as every psychic function has a special portion of the surface (of the body) through which it can be reached." Grant this, true, and not only the brain can be mapped out to show the faculties of its different parts, as is done by the phrenologist, but the body can be thus mapped, or marked out. Disease can be reached by magnetic manipulations, the electric battery or any external application, with a directness and efficiency not possible in the old way, and a finer insight will help the use of medicines.

The magnetizer will know where and how to manipulate, and whether his passes should be downward to soothe or upward to excite, and the electrician can apply his battery at the right place and not blindly. This volume is the result of a half century of research, in the light of his discovery—or rather the application of that research to the healing art.

"Sarcognomy from Sarx or Sarcos, flesh and Guoma, an opinion means stymologically a knowledge of the flesh, its character and relations. Practically it means a knowledge of the physiological and psychological powers which belong to every part of the body in health, in excitement, and in disease." Brain, body, and the soul or life-elements are correlated, act on each other, and the body has its poles, or points and parts, which manifest and concentrate the faculties of the brain, its regions of health, calorification, reverence, etc. Especially versed in the physiology and psychology of the brain, he has studied the body as the soul's organ—the psychic manifest in the physiologic—and in his large practice as physician and professor has aimed to verify and illustrate his views. Rich in the lore of what is held as established med-

ical science, which he does not underrate, he feels that there "are more worlds to conquer," and is a bold voyager over trackless seas, a keen critic of the professional timidity which keeps close to the old shores and flings doubting sneers after fearless navigators sailing out on voyages of discovery. The reader constantly realizes his deep sense of the value and greatness of his discovery—a sense too deep to feel shallow vanity, but awakening an earnestness which commands respect. In these days of hypnotism and psychic research this work is of peculiar interest. Especially should every physician, of whatever school, study its pages. What is of any value in "Christian Science" and "faith cure," etc., is here, divested of the miraculous element. Its keen criticisms of materialistic medical views will awaken though, its generous recognition of real merit and its wide research will win respect, and its fruitful suggestiveness must bring good results.

G. B. STEBBINS.

A PERSONAL EXPERIENCE.

TO THE EDITOR: Please excuse my delay in acknowledging the receipt of your valuable premium, "Lights and Shadows of Spiritualism." I appreciate it very much, besides it came unexpectedly as I had received one book already, the "Signs of the Times," which, by the way, I consider a splendid and eloquent discourse, full of genuine common-sense argument.

I was interested in the article by Mr. Underwood, in THE JOURNAL, giving an account of his experience with Mrs. U. in what is termed automatic writing, because it is identical with my own experience.

I not only get communications by my hand writing, but I hear spirits call me. I will say here that my communications always call themselves old souls. I can converse with them at will, with or without writing. I sometimes think it absurd in me to have them write, when I can converse without it, but I choose it in preference usually, so as to be sure 'tis not any reflection of my own mind. I have heard souls talk to me as distinctly as any person in the flesh could, and I am conscious at the time none others hear, who may be near or even talking to me at the time. I can only designate it as soul hearing—and feeling—'tis not only my hands that I feel with, but any and every portion of my body. Mine is only an individual experience, but it has opened my sense perceptions beyond all imagination. When I read of others' experiences in different phases of the grandest of all truths, the awakening of the undying soul, I wonder if they think as I do, for I seem to see the reality which lies beneath and above sentiment.

Wishing your excellent paper a wide-spread circulation, hoping that my effort and your own deserving enterprise and noble work will be well rewarded, I am respectfully yours,

ALTON, ILL.

ARE DOGS AFRAID OF GHOSTS?

"Perhaps you are not aware," said a young lawyer to the scribe, "that dogs and horses are as much afraid of ghosts and other uncanny or mysterious things as are the most timid of the human race. I proved it one time on two dogs, at any rate. Not long after the war the negroes were so bad about our place in Kentucky that it was with difficulty that we could keep our belongings on our place. Every other method having failed I finally hit upon the plan of frightening them by appearing before them dressed as a ghost is said to habitate itself.

"Of course, the negroes were successfully frightened away from us, but upon one occasion I also frightened our two watch dogs as badly as any negro ever was frightened by ghostly apparition. The dogs were fierce fellows, and would allow no stranger or strange thing on the place; but one moonlight night they came up to me in spectral attire. The dog that first caught a glimpse of me just humped up his back until all four of his feet covered not more than six square inches of Kentucky soil. His eyes stood out and his hair stood up, and he began moving backward, never for an instant taking his eyes off my figure.

"His companion came up, went through the same movement, and both began backing cautiously from me. And as long as I could see them they put distance between us in that way. A few moments later I heard them barking at home, half a mile distant. They had taken refuge under the house, and it was four days before we could coax them out again."—*Charleston Democrat.*

MAGAZINES.

St Nicholas seldom publishes a number without some decided novelty. Here in the October issue we find an account by Margaret Bisland of "A Curious Relic," namely, a part of the figurehead of the old frigate "Constitution." Andrew Jackson was the figure chosen by some of his admirers, and one of his opponents stole the head from the bow of the ship. Its after adventures were curious, too. Lovers of anecdotal history will welcome this paper, which is illustrated from photographs. Another but minor novelty is a short letter from Meredith Nugent explaining where grasshoppers and crickets tried to hide their ears until Sir John Lubbock rummaged them out for us. It would be a knowing boy indeed who would not be surprised to find a grasshopper's ear on his foreleg! As this number ends a volume the serials all come to a conclusion, and the tables of contents are cleared for the many good things promised for the Nineteenth Volume.—In the October *Century* Mr. Kennon closes "My Last Days in Siberia." The promised article by Hiram S. Maxim, the inventor, on "Aerial Navigation" appears in this number. Mr. Maxim discusses the philosophy of the subject and relates the progress of his experiments at Kent, England, which are illustrated with drawings of the machine employed. He also adds a forecast of the possible future uses of the new mode of locomotion. The paper in the Gold-Hunting Series is entitled "Tarrying in Nicaragua," and is a record of the California trip in 1849, as told in the letters of the late Roger S. Baldwin, Jr., one of a party of Yale graduates who went to the Pacific by this route. In addition to the flavor of gold-seeking, it is an attractive account of the country itself; the text is illustrated, largely by drawings by Gilbert Gaul, made in Nicaragua. J. G. Nicolay writes of "Lincoln's Personal Appearance," and General H. V. Boynton discusses "The Relation of the Press and Public Men" from the point of view of a veteran Washington journalist, noting particularly the relations of the later Presidents with the press.—There are a number of noteworthy papers in *The Arena* for October. Dr. Geo. Stewart's paper on Lowell is critical, yet very entertaining; a fine portrait of Mr. Lowell taken from the last photograph of the great poet forms a frontispiece of this number. Mr. Henry Wood writes on "Healing through the Mind." Hamlin Garland contributes an entertaining paper on Mr. and Mrs. James A. Herne, dealing largely with the dramatic work of Mr. Herne, especially the play "Margaret Fleming." This paper is illustrated by ten finely executed photographs. Theodore Stanton discusses "Some Weak Spots in the French Republic." Moncure D. Conway writes on "Madame Blavatsky at Adyar." H. C. Bradys discusses our present political outlook under the caption "Leaderless Mobs." Will Allen Dromgoole furnishes a story entitled "A Grain of Gold." It deals with the convict lease system of Tennessee. The editor contributes two strong editorials, one dealing with our present social conditions, the other discusses religious persecution. The contents of this issue of *The Arena* is strong, varied and entertaining.

Carroll D. Wright, United States Commissioner of Labor, opens the October *Popular Science Monthly* with the first of a series of "Lessons from the Census," in which he traces the growth of the census, and shows that it has come to be a somewhat unwieldy instrument. William F. Durfee writes instructively on "The Development of American Industries since Columbus," the special subject being the manufacture of steel. "The Rivalry of the Higher Senses," by Dr. G. T. W. Patrick, and "The Spinning Sisterhood," by Olive Thorne Miller, are among the several valuable articles in this number.—*Wide Awake* for October has a pleasure in store for all young lovers of English literature in the form of a narrative called "The Maidens of the Lakes," they being the young daughters of the three lake poets, Dorothy Wordsworth, Edith Southey, and Sara Coleridge—lovely girls, to whom Wordsworth addresses his poem, "The Triad." There are portraits of the three girls in early womanhood, and views of their homes and favorite haunts. The article is by Miss C. H. Garland.—The October *Eclectic* offers a feast of good reading; Sir Alfred Lyall, in his opening article on "Frontiers and Protectorates," discusses a question of great interest in the politics of the Old World. Christie Murray, the novelist, describes his experiences in Australia in "The Antipodeans," and Gerald Moriarty recalls a very interesting piece of diplomatic history in "The Congress of Vienna."

In "The Recent Audience at Peking" R. S. Gundry has a timely word on Chinese affairs. A critical but appreciative estimate of James Russell Lowell comes from Theodore Watts. Professor Tyndall's paper on "Phthisis" is a philosophical study of the true bearings of Koch's discovery which will be read with great interest. Mr. Archibald Forbes continues his "Correspondent's Reminiscences."

This is an age when the very little folks not only have magazines but contribute to them. After the beautiful frontispiece of "Foxy and I" the first article in the October number of *Baby Land*, is a story told by Blanchard Bridgman at the age of four years about "The Accomplished Woodchuck." It is an excellent story too, and her father's illustrations are equally so. We are not surprised to see the rabbits dancing on the next page. The sad tales of "Naughty Patty," "How the Wax Doll Saved Peggy," "A Long Drive" and "At Dot's House," complete the table of contents. Every story is illustrated and there are some illustrations to which stories may be appended by any ingenious mother. D. Lathrop, Boston, 50 cents a year.—The *St. Louis Magazine* for October opens with a story, "Lady Adelaide," by Jerome Tremaine, which is followed by a variety of entertaining reading.—The *English Illustrated Magazine* for September continues Rabbi S. Singer's article on "The Russo-Jewish Immigrant" with illustrations. Another excellent illustrated paper is "Turkish Girlhood" by Fatima.

WITH A MORAL.

Here is a story which may contain a hint to any woman who finds herself forgetting that the most perfect hospitality is such as conceals its weight. The story is told of a certain New Yorker whose splendid country seat has not always housed himself and family and whose plethoric bank account is of comparatively recent date.

There was, not so very long ago, as a guest at this house, a man whose usual courtesy was greatly taxed by the ostentation of his host. Did he admire the view of a distant river, he was told what it cost to cut the vista through; when the stables were visited an estimate was given of the expense of building and stocking them; a fine painting was commented upon only to have its value in dollars and cents proclaimed, and so on in the most trying manner.

At length dinner was announced, and beyond giving the amount of wages he paid his French cook the host was fairly quiet. At dessert, however, whose fruit included some hothouse peaches, he pressed a second upon his guest, who took it with the remark that such luscious peaches at this season were a tempting delicacy.

"Yes," said the host, "they are, and an expensive delicacy, too. I estimate that these peaches cost me about thirty-five cents apiece right here in my own hothouse."

Whereupon the guest, taxed beyond his endurance, reached over and took a third peach from the dish, produced a dollar bill from his pocket, and, saying calmly, "I suppose you are willing to say three for a dollar," laid it down and left the table.—*New York Times*.

John Wesley, and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects and far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50.

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I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Hypophosphites which it contains. You will find it for sale at your Druggists', but see you get the original SCOTT'S EMULSION.

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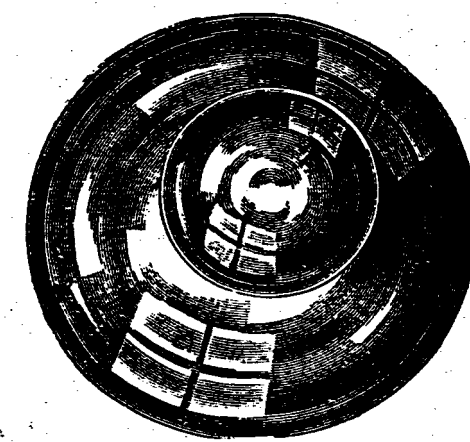
An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school." Altogether it is well worth careful reading by all candid minds.

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THE WIZARD BUBBLE BLOWER.



The new Scientific Toy, which is creating so much interest among men of science as well as the children. It surprises and delights every one that sees it. It produces a bubble within a bubble, the outside one of immense size. The inner one floats and flashes with the most brilliant rainbow colors. Produces a "balloon" bubble, with car attached, which will float for hundreds of feet in the open air. "Twin bubbles," chains of bubbles a yard in length, and many other forms of bubbles hitherto unknown.

Just the thing to entertain and instruct Kindergarten pupils or children in the home. Although only introduced a few weeks, over 40,000 sold, and "Wizard Bubble Parties" are becoming the latest fad of New York's 400.

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Ottawa, Kan., Dec. 13, 1890. DEAR SIR: We are well pleased with the blower. I am trying to get a large order for them. Respectfully, MRS. GEO. O. HOWE.

Mercer, Pa., Dec. 25, 1890. Prairie City Novelty Co., Chicago, Ill.: DEAR SIR: The "Wizard" came all right, and is adding its share to the enjoyments of Christmas. Yours, etc., J. V. STOCKTON.

Rockville, Conn., Dec. 15, 1890. The Prairie City Novelty Co., No. 45 Randolph street, Chicago, Ill.: DEAR SIR: Yours of the 10th received the 13th. In reply this morning I have to express my satisfaction with the Bubble Blower. I shall make an effort to get orders for the Bubble Blower, and when I get a sufficient number, I shall send an order direct to you. Yours as ever, EDDIE S. JONES, Lock Box 63, Rockville, Ct.

This wonderful toy is sent to any address on receipt of 25 cents. \$2.00 per dozen to Agents and Dealers by express, charges prepaid. All orders shipped on day received. Address

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LIFE'S CHANGEFUL SHORE.

By JOSIE GROVER-HAMMOND.

I
How you have changed, he said to me
As we clasped each other's hands.
For many years we had been estranged,
Each had wandered in foreign lands,
Each had been drawn in sorrow's embrace,
Each, since then, had loved again.
"But the fate that brought him back to me
Was the silken thread of destiny."

II.

But I had changed, yes, wiser grown
No doubt you'd say.
I had seen the shades of death come nigh
And crept with silent tread,
I had cast all thought of self aside,
And lived for another's good.
And when a hopeless, loveless day,
Seemed portioned out to me,
The fate that bid us meet again
Was the silken thread of destiny."

III.

Yes, I had changed, who does not know
That days piled up on days;
Would bring to any heart a change,
And make a meeting quaint and strange,
E'en now, I feel "we'll part again"—
And so I dare not love,
For fate is stranger than I thought.
I've lived the life that love "once brought
I've died the death, it left for me."
"But the strangest part of life's refrain
Are the lines that we "should meet again."

IV.

Oh! I have changed, no heart could last,
No life, resist the workings wrought.
The very treasures that I owned
Were but a hollow, shallow thought,
And nothing of the stormy past
Is dear, or lovable to me.
I'm resurrected out of sight of your poor eyes,
And destiny may fill the cup
And fate recover her mistake.
The sun of life is all made up
Of things we would not have it make.

V.

The winds may sigh, and still I'll be
A creature, changed for eternity.
But on the night made of past deeds,
I'll plant some rare eternal seeds,
I'll raise my voice, "whose notes are wings
To bear me up—from these dead things,
So from the change that must remain
Sweet flowers, I'll drop adown to thee.
For every sorrow I have known
Has proved a glorious "stepping stone"
For every change, that's come to me
And caused my thoughts to love and grow.
I praise, and bless, for it must be
A bead—dropped from the silken thread of destiny.

"Save who can!" was the frantic cry of Napoleon to his army at Waterloo. Save health and strength while you can, by the use of Ayer's Sarsaparilla, is advice that applies to all, both young and old. Don't wait until disease fastens on you; begin at once.

Fret not your life away because your hair is gray, while young, as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

A GREAT COUNTRY.

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No appetite, indigestion, flatulence, sick headache, "all run down," losing flesh, you will find

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A new invention for making Coffee or Tea better than anything now in use. Saves 1/4 of the Coffee. Can be used with any Coffee or Tea Pot. If you like a fine cup of coffee this article is just what you need.
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Where through developed media, they may commune with spirit friends. Also a Declaration on Principles and Belief, and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents.
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CHAPTER I.—THE SPIRIT AND SOUL.—Embodied man is a trinity.—The spiritual body substantial.—Exceptions to the rule that all men are immortal.—No sub-human or semi-human beings in the spiritual world.—Accidents to spirits. Death, the birth of the spirit.—The changes that death produces.—Effects of narcotics upon the spirit.—Spirits are born naked into the next life.—Treatment of mortal remains. Temporary desertion of the body by the spirit.—Mr. Owen witnesses such a case.—His description of it.—It is attended with danger to the body.—Not a common occurrence.

CHAPTER II.—GENERAL VIEW OF THE HEAVENS.—The Spirit-world and the spiritual world.—The Spirit-world substantial.—The relations that spirits sustain to their world.

CHAPTER III.—THE LOW HEAVENS OR SPHERES.—The earth sphere.—The Spirit-world envelops us.—Arrangements of the low spheres.—Condition accurately follows character.—Some progress slowly having no desire for improvement.—Many spirits continue to exist on the Earth for periods of time.—Habits of earth-bound spirits.—Their influence baneful.—Prisons and insane asylums infested with them.—How low spirits are governed.—Missionaries are sent to labor with them.—Condition of the drunkard.—The wicked heaven or second sphere.—Its cities.—Its inhabitants.—The "hells" of Swedenborg. Condition of bigoted sectarians.—Sects are perpetuated in the lower heavens.—Purgatory.—Condition of the degraded among Roman Catholics.—The Irish heavens.—Bigoted and intolerant Protestants.—They are placed under discipline.—Truth ultimately comes to all.

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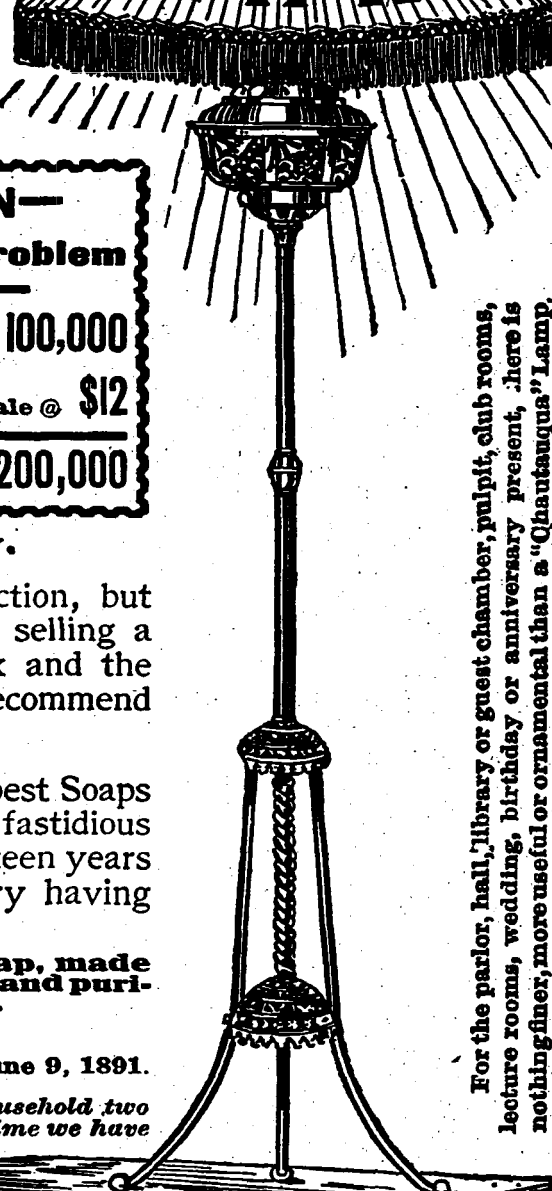
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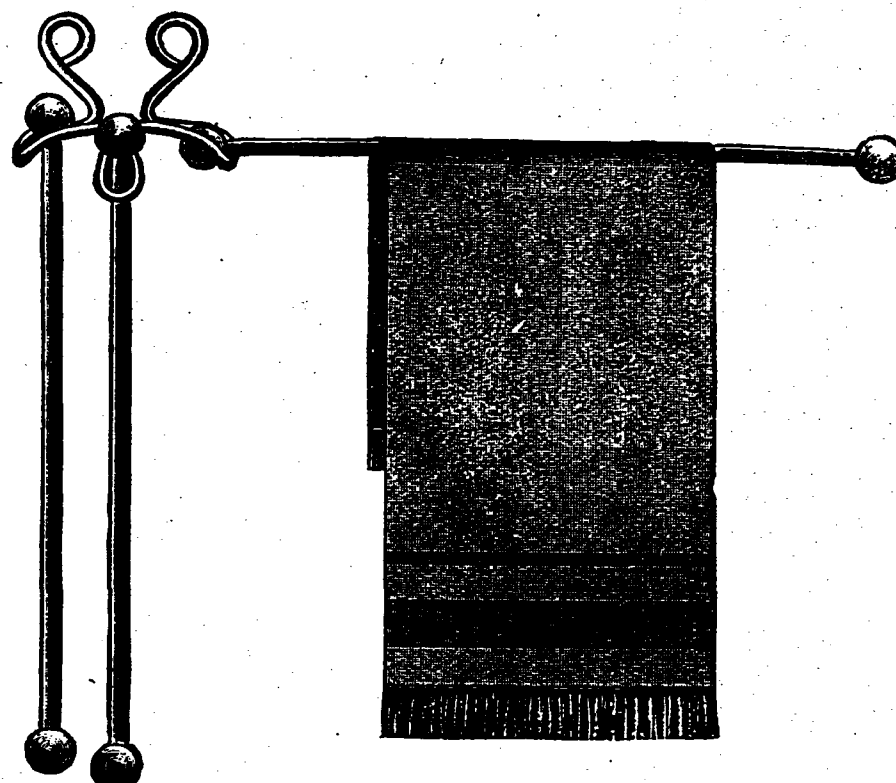
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The Boston Society for Ethical Culture held a preliminary meeting last Sunday, at the house of their associate speakers, Rev. William G. Babcock and Mrs. Clara M. Bisbee. The following program was accepted for the year: Every Sunday, 2 p. m., character teaching by flowers, and by Froebel's method of independent thought; also, study of the ethnic religions. Every Sunday, 3 p. m., digest of the week's religious and ethical records, by Rev. Mr. Babcock. First Sunday in each month, essay by Mrs. Bisbee. Second Sunday, reading (original or selected) by other members. Third Sunday, lesson in ethical text book. Fourth Sunday, ministry by the children, through music and recitation. Fifth Sunday, address by the representative of a special outside reform.

B. F. Underwood is giving a course of Sunday lectures at Grand Rapids, Mich. His subjects have been "Religion From the Standpoint of Science;" "The Trend of Religious Thought;" "What Liberalism Offers in the Place of Popular Creeds;" "Keep the Church and State Forever Separate;" "Civilization and Christianity—Their Influence Upon Each Other;" "What Science Has Done for Man Morally." Next Sunday, the 11th, his subjects will be "Theological Assumptions and Fallacies" and "Woman—Her Past and Present." Mr. Underwood will also

speak at Grand Rapids morning and evening, Sunday, October 18th. These lectures are given in Power's Opera House, are largely attended, reported in all the daily papers, and are making a profound impression on thoughtful people.

Mrs. Jane E. Potter of Boston, passed through Chicago last week, en route for San Francisco, where she goes to visit her daughter. Mrs. Potter though now retired from public mediumship is one of the finest of trance mediums, and THE JOURNAL hopes that some of the friends on the Pacific coast may be able to meet her.

THE RELIGIO-PHILOSOPHICAL JOURNAL is one of the very best in any country. Its superb courage and frankness are as invigorating as breezes from Mount Shasta. The learned editor, Col. J. C. Bundy, has been, and now is unsparing in his comments upon false and fraudulent media, so-called. We cannot help but think that sometimes he has been too severe. Be that as it may, however, some of the dried, narrow, more contracted of those who insist upon being known as "materialists" and "atheists," have presumed upon Col. Bundy's severe criticisms to count him as one with them, or as one about to renounce Spiritualism. It is ever amusing to find how clear, courageous and decisive he is in announcing that after allowances and abatements are made from the claims of the wilder Spiritualists, yet there exists a mass of proved phenomena that is simply as undodgeable as gravitation. THE JOURNAL's testimony is all the greater because it refuses to throw into the scales any testimony that is doubtful. Indeed, why should any person depend on questionable evidence for the facts of modern Spiritualism, in the presence of the works of Sergeant, Cook, Edmunds, Varley, Zoellner, Mapes, Olcott and Col. Bundy, not to mention more? Let us have no over statements, rather under statements, in this matter. Best of all is exact statement, that is scientific statement of the facts and experiences. Be known of all for your moderation is especially commendable to Spiritualists. It is the moderation that distinguishes THE JOURNAL and makes it almost the best work for all to have who care to investigate the world of causation, the invisible world, that is the spiritual world. And in these days it is no longer necessary for a person to disavow an intense interest in investigations on this line. —*Topeka Republican.*

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—BY—
GILES B. STEBBINS,

Editor and Compiler of "Chapters from the Bible the Ages," and "Poems of the Life Beyond"; Author of "After Dogmatic Theology, What?" etc., etc.

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THE RELIGIOUS & PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, OCT. 17, 1891.

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

There are 40,000 women studying in the various colleges in America. And yet it is only twenty-five years since the first college in the land was opened to women.

The Republic of Venezuela has incorporated in its fundamental law a clause abolishing capital punishment. This will arouse attention for the reason that human life is held, as a general thing, very cheap in Spanish America.

Charles Stewart Parnell did a great work for Ireland and in spite of his faults which will disappear from the memories of men, his great services to human liberty will shine like the sun in its zenith, not only in this generation, but as long as men continue to remember and to honor the standard bearers in the warfare of freedom.

The startling fact is shown by reports of the Massachusetts Commissioners of Prisons that during the last fifty years, while the population of the State has only trebled, the number of criminals has increased fifty fold. There is one prisoner to every 400 inhabitants in the state, and in Boston one to every 222 inhabitants. This large proportion, however, includes re-commitments. These facts are interpreted by Mr. William P. Andrews, for many years Clerk of the Criminal Court at Salem, Mass., as evidence that the "reformatory" conduct of prisons has caused an alarming increase of crime and that the substitution of reformatory for punitive treatment is fast bringing us to State socialism through the attractiveness of prison life.

Speaking of the recent crusade against opening the World's Fair on Sunday, Mr. Mercer, the leading Swedenborgian preacher of the West, in his sermon on Sunday last, said: "I have not the slightest doubt that if all those parts of the World's Columbian Exposition which are at rest be thrown open on Sundays in 1893 they will prove a means of education, an incentive to usefulness, morality, and self-development to thousands who would otherwise miss it, and to other thousands who would otherwise be debasing their bodies and dulling their minds with overmuch food or drink or sleep." Mr. Mercer brought his discourse to a conclusion after a logical course of reasoning, showing that the Sunday newspaper and the opening of the World's Fair on Sunday benefit instead of harming the community.

The bitter denunciation of Parnell by the Archbishop of Dublin breathes a spirit of vindictiveness that ill becomes any minister of religion, says the *Herald*, of this city. In tone and temper it betrays a personal hate that is amazing; the promptness with which so elaborate a condemnation was given to the world suggests a deliberation as striking as the judgment is swift and merciless; the assumption that the dead man's fate is something in which God had particularly manifested himself breathes a spirit as rancorous as any that the world ever noted in times of greatest re-

ligious intolerance, and the assertion that charity can find no place at the open grave is as inhuman and indecent as it is impious and shocking. . . . Parnell's faults were many and serious; there can be no doubt of that. But he did more for Irish liberty and more for the political rehabilitation and rejuvenation of the Irish race than all the priests, ministers and preachers that ever lived. If he failed in his great effort; if at the minute when success seemed certain it was snatched from his grasp, and if he sinned woefully, involving himself in shame and his friends in sorrow, he nevertheless sinned and failed as men ever have and ever will sin and fail. His weaknesses were human weaknesses, and, like all the children of Adam, he suffered the penalties attaching to them. There is room for charity at the grave of Charles Stewart Parnell, as there is room for charity at the grave of every man, and as there will be at the grave of the Archbishop of Dublin.

At the Mormon conference held at Salt Lake City on the 6th inst., resolutions were adopted denying emphatically statements in the report of the Utah Commission to the Secretary of the Interior. The resolutions declare that there is no foundation or excuse for the statement that the church and state are united in Utah, or that the leaders of the church dictate to members in political matters; that no coercion or any influence whatever of an ecclesiastical nature has been exercised over Mormons by church leaders in reference to which political party they should join, that all have been and are perfectly free to unite with any political party as the may individually elect; that the people's party has been entirely and finally dissolved and that fealty of the Mormons will henceforth be to such national political party as seems to them best suited to the purposes of republican government. The resolutions go on to say that no polygamous marriages have been solemnized among the latter day saints during the period named by the Utah commission; that the manifesto of President Woodruff, adopted at the last October conference, forbidding future plural marriages, was accepted in good faith and carried out in letter and spirit.

In regard to woman's chances to marry, an English paper gives its readers some information. It says. Taking the earliest marrying age to be fifteen, which is the minimum in most civilized countries, and letting 100 represent her entire chance of marrying, at certain points of her progress through life a woman's chances of marriage stand in the following ratio: Between the age of fifteen and twenty years, 14½ per cent.; between the age of twenty and twenty-five, 52 per cent.; between the age of twenty-five and thirty, 18 per cent.; between the age of thirty and thirty-five, 15½ per cent.; between the age of thirty-five and forty, 3½ per cent.; between the age of forty and forty-five, 2½ per cent.; between the age of forty-five and fifty, 1 per cent.; between the age of fifty and sixty, ½ of 1 per cent. Above the age of sixty her chances are only one-tenth of 1 per cent., or two in 1,000. That marriage is a lottery is a time-worn saying, but Sir Francis Galton has been investigating the results so far as temper is concerned, with the following curious results, based on the peculiarities of 205

couples. He found that 53 per cent. of wives had good tempers, against only 46 per cent. of good-humored husbands; twenty-two husbands had but mild and docile wives, and twenty-four of them had fretful, violent and masterful wives. Of fifty-four bad tempered men, thirty-two had good tempered and twenty-two bad tempered wives. It was also found that 23 per cent. of wives are fretful, 13 per cent. violent and 6 per cent. masterful.

The sub-contractors and the manufacturers of clothes are probably the most exacting exploiters of labor we have, in their zeal for greed and absence of humanity vying with the contractors themselves, says the *Personal Rights Advocate*. Chicago, with all her boasted opulence, presents a spectacle of wretchedness in her midst that must shock the humanitarian. Pale-faced girls and boys in wretched cloth, in pestiferous surroundings, an atmosphere pregnant with unbearable stench, these unfortunates exemplify the graphic descriptions of Victor Hugo. Polluted physically, corrupted morally, they are the victims of economic conditions beyond their control; they are the victims of our modern system of competition which in its relentless cruelty exceeds the black slavery of the South. But what is still worse, hope itself seems denied these human beings, for each emigrant vessel augments their numbers by disembarking fresh lots of "voluntary" slaves, mostly recruited from Polish and Russian Jews. We can see, under present conditions, but one remedy for this specific ailment of body politic: It is the substitution of voluntary co-operation for involuntary competition.

The news reports state that a prominent clergyman of Fort Dodge, Iowa, has been disciplined by the authorities of his church for owning and driving fast horses. In answer to the allegations brought against him, the accused divine admitted that he was the proud possessor of some of Iowa's swiftest trotters. He offered abundant testimony, however, to prove that he had never permitted his horses to go on the race track, and he emphatically asserted that fast horses were a necessity to him because of the great amount of territory comprehended in his charge. It would be, he urged, says the *New York Press*, absolutely impossible for him to keep all his preaching appointments and perform his general pastoral work properly but for the fact that his trotters were in the habit of taking him over the road at a three minute gait. But the council of his church brethren failed to see things in that light and he was suspended from his ministerial functions. This sentence really seems unjustifiable. It is hard to see on what principle the suspending conference acted. The time has surely gone by when it was deemed necessary to let the sinners have all the good things of this world, among which fast horses are assuredly not the least. If the clergyman against whom the charges were brought was, in all essential respects, a faithful and able pastor, we can not see why the fact of his possession and use of the trotters should disqualify him for his profession. No one thinks it sinful for a minister to make use of a lightning express train to reach the scene of his duties. Why should it be any more reprehensible for him to use fast horses for the same purpose?

A PSYCHICAL CONGRESS IN 1893.

All the world knows of and is getting ready for the Columbian Exposition. Everybody has read of the gigantic preparations, of the huge structures covering from one to forty acres respectively, now rising like magic in Jackson Park, of the \$17,000,000 which the undertaking is to cost before the gates are opened to the public. Everybody believes that at Chicago in 1893 will be seen the grandest display of the world's progress on the material side ever witnessed; but everybody does not fully realize that in connection with all this marvelous exhibition of things there is also to be an even more marvelous display of mind.

The Chicago directory of the World's Columbian Exposition from the first realized that no mere aggregation of things, however comprehensive and brilliant the display, would be sufficient. They held that a proper presentation of the intellectual and moral progress of the world was imperative; and in this they were supported by the National Commission. It was decided early that to make the exposition complete and the celebration adequate, the wonderful achievements of the age in physical and psychical science, literature, education, government, jurisprudence, morals, charity, religion, and other departments of human activity should also be conspicuously displayed as the most effective means of increasing the fraternity, progress, prosperity, and peace of mankind. Accordingly a series of world's congresses was proposed, to be held in connection with the World's Columbian Exposition. To promote the holding and success of such congresses, the World's Congress Auxiliary was duly authorized and organized with the following named general officers: President, C. C. Bonney; vice-president, Thomas B. Bryan; treasurer, Lyman J. Gage; secretary, Benjamin Butterworth. The offices of the Auxiliary are at the exposition headquarters in Chicago. According to the announcement of President Bonney the organization comprises: (I.) A local membership, consisting of persons resident in or near Chicago, and embracing the members of the several General and Special Committees of the Auxiliary in charge of the various Departments, Divisions, Chapters and Sections in which Congresses are to be held. (II.) Advisory Councils of such Departments, Divisions, Chapters, and Sections, consisting of persons eminent in the work thereof, and non-resident of Chicago, who are especially invited to cooperate with the appropriate local Committees, and who constitute the non-resident branches of such Committees. The Advisory Councils are expected to aid the local Committees by correspondence freely, and by personal conference as opportunity may offer. (III.) General Honorary and Corresponding Members of the Auxiliary, consisting of eminent persons not specially assigned to cooperate with a particular local Committee. (IV.) The Woman's Branch of the World's Congress Auxiliary, consisting of Committees of Women corresponding to the Committees of Men on all subjects appropriate for the cooperation of women.

The Directory of the World's Columbian Exposition has undertaken to provide suitable places of meeting for the proposed World's Congresses, and to that end has taken action with the Art Institute of Chicago for the erection on the shore of Lake Michigan of a permanent Memorial Art Palace, with a suitable Auditorium for large conventions, and smaller rooms for meetings of Divisions, Chapters, and Sections of the various Departments, to be used during the Exposition season for World's Congress purposes, and after its close to be devoted to the uses of the Art Institute. Should additional places of meeting be required, they will doubtless be provided, and the Auxiliary will offer whatever facilities may be at its command for the accommodation of those who will participate in the proposed World's Congresses.

At the request of President Bonney the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL came to his assistance in promoting a Psychical Congress, in the series of congresses. Beyond the formation of the committee nothing has as yet been sufficiently advanced to present to the public, but the preliminary work is well in hand. The committee is as follows: John C.

Bundy, chairman; Professor Elliott Cones, Ph. D., M. D., vice-chairman; Lyman J. Gage, Ernest E. Crépín, Rev. Hiram W. Thomas, D. D., Professor A. Reeves Jackson, M. D., and D. H. Lamberson. Mr. Bundy feels greatly gratified with the strength and fitness of his committee; its personnel is unsurpassed in character, standing and influence by that of any one of the various congresses. The gentlemen composing the committee have all had experience in psychical research, all are in full sympathy with the central claim of Spiritualism and a majority have had convincing demonstrations of the continuity of life and spirit manifestation. The several members have been appointed by President Bonney by the advice of Mr. Bundy, who in making the selections had in view the special qualifications of each individual. This committee, like those of the various congresses, is made up of Chicago people and those who can take an active part in committee work; in the present instance all are residents of Chicago with the exception of Prof. Cones, and it is expected he will be able to meet with the committee and to do effective work. Care has been exercised to select men who hold truth above all partizan or denominational ties; who, while zealously guarding the interests of all that pertains to psychical science and spirit manifestation, will act with judicial fairness in every particular. This committee will be assisted by an advisory council to be hereafter selected from the most capable and best fitted men and women throughout this country and Europe. While THE JOURNAL's readers are requested to await the publication of the formal address of the committee for full and authoritative particulars, it is not premature to say that the general purpose of the Psychical Congress will be to promote research in psychics and rational consideration of cognate themes; the separation of fact from fiction, and the statement in scientific form of facts duly established and the principles logically deducible therefrom. It is the intention of the committee that the work of the congress shall be practical rather than theoretical, and that all theories shall be subordinated to the pursuit of the truth so far as it can be ascertained.

THE JOURNAL confidently anticipates for this supremely important enterprise the cordial good-will and active cooperation of all rational, high-minded, truth-loving people, whatever may be their respective theological predilections, and especially does it rely upon the support of that large body of intelligent Spiritualists who are so thoroughly grounded in their knowledge of spirit manifestations that they are fearless in court-ing investigation and in eliminating all that is doubtful. THE JOURNAL believes that the proposed congress will do more to advance the interests of psychical science, to disseminate knowledge of and confidence in a future life and interest in a rational religion, to uncover the springs from which must come the remedies for sociologic and economic difficulties than even its most sanguine friends can now conceive as possible.

MR. CONWAY'S CORRECTION.

In a contemporary appeared last July an article from the pen of Mr. Moncure D. Conway on "The Declaration of Independence," in which he said:

From the county of Mecklenburg, North Carolina, came resolutions passed May 31 and June 10, 1775, demanding the organization of an independent government. Congress would not allow such treasonable resolutions to be read before it, and the written records were lost. Jefferson pronounced the Mecklenburg resolutions mythical. But lately a copy of the *South Carolina Gazette* of June 13, 1775, has been discovered containing the resolutions; and I have seen a photograph copy.

Mr. Conway thought that the copy of the *South Carolina Gazette* of June 13, 1775, containing the resolution of May 31st, had been recently discovered, and that he had been especially favored in being allowed to see a photograph copy. But his greatest mistake was in thinking those resolutions were the ones Jefferson had pronounced spurious, and from which it was to be inferred of course that Jefferson had pilfered portions of the Declaration of July 4, 1776. THE

JOURNAL replied in an editorial, from which the following passage is reprinted:

The resolutions to which Mr. Conway refers—those of May 31, 1775, similar to resolutions adopted in other colonies at the time—were printed in Northern and Southern newspapers of that period, and there are several copies of the papers now in existence. Copies of them were filed in London with letters from the colonial governor of North Carolina, and from Governor Wright, of Georgia, to Lord Dartmouth Secretary of State. A newspaper containing the resolutions was found at Washington in 1838, and later one was found in the British State Paper Office, sent by the colonial governor of North Carolina in August, 1775. The genuineness of these resolutions is beyond question. Jefferson never pronounced them mythical. Here Mr. Conway is in error. Nor do these resolutions, although they were pronounced treasonable by Governor Martin, of North Carolina, in letters to Lord Dartmouth, amount to a declaration of independence. Mr. Conway has evidently confounded these resolutions with the spurious ones of May 20, 1775, commonly known as the Mecklenburg Declaration, the document from which it was, for a long time, claimed by many that Jefferson copied a portion of the Declaration of Independence, and which Jefferson first in a letter to John Adams and in subsequent statements pronounced spurious.

Mr. Conway has written a letter correcting his error. He says: "The Mecklenburg resolutions which Jefferson pronounced mythical were not those passed May 31, 1775, and now known to be genuine, but another set said to have been passed at the same place on May 20th."

Mr. Conway continues: "THE RELIGIO-PHILOSOPHICAL JOURNAL, in pointing out my mistake, says the resolutions were printed in Northern and Southern newspapers of that period, and there are several copies of the papers now in existence. A newspaper containing the resolutions was found in Washington in 1838." Your contemporary is in error. Dr. Welling, the final authority, says: "Mr. Force announced the discovery of these resolutions in the *National Intelligencer* of December 18, 1838. We found them at first, as they had been partly represented in the *New York Journal* of June 29, 1775, and subsequently he met with another condensed copy of them in the *Massachusetts Spy* of July 12, 1775. There seems to be no paper in existence containing the entire twenty resolutions except the *South Carolina Gazette*, of which one copy is preserved in Charlestown and another in the English State Paper Office."

Mr. Conway says that the resolutions of May 31st may have tempered resolutions of May 20th; that the resolutions of May 31st "do not declare independence, but they assume it." That these resolutions made no impression on Jefferson in 1819 is regarded as incredible, and his "feeble memory" and "jealousy concerning the paternity of the original" Declaration are mentioned.

Mr. Conway says delay in correcting his mistake has been caused "by a wish to refer to documents not very accessible at the seaside."

We can assure Mr. Conway that there is no testimony which will stand the test of careful scrutiny that there were any resolutions passed May 20th. The resolutions of May 31st do not allude to a declaration, do not hint that a declaration had been made. The document, says Mr. W. F. Poole, is "a set of patriotic, high-toned resolutions, such as were adopted in all the colonies at the time. To the fugitive colonial governor they doubtless appeared a 'horrid and treasonable publication'; and they were the resolutions which were taken by express to Philadelphia by Captain Jack and out of which the myth of the Mecklenburg Declaration had grown. They were forgotten in North Carolina when the spurious draft of a declaration of independence came up in 1819; but Mr. Peter Force, at Washington, found them in 1838, when he was searching for materials for his 'American Archives,' and before they were found in London. They have since been found printed in several Northern and Southern newspapers of the Revolutionary period; but no contemporary trace has been discovered of a declaration of May 20, 1775."

Is it necessary to assume that Jefferson's silence in regard to the resolutions of May 31st was due to "feeble memory," etc., when they were quite forgotten at the time even in North Carolina?

In correcting his first errors Mr. Conway makes statements which involve other errors. All the actual facts he adduces in his letter of correction may be found in the article in *THE JOURNAL* of August 8th, from which the extract is given above. That all the extant copies of the resolutions in papers of the Revolutionary period are complete, *THE JOURNAL* did not state, nor was that point regarded as important, since it was not essential in exposing Mr. Conway's principal mistakes, viz.: that the resolutions of May 31st were a new discovery, and that those resolutions were veritably the Mecklenburg declaration which Jefferson pronounced spurious, and which historical research has since shown to be mythical.

ENGLISH APPROVAL.

Some weeks ago in the column headed "The Publisher," we took occasion to show the utter lack of foundation for the oft-repeated refrain of certain lachrymously inclined and persecution-inviting Spiritualists who with doleful faces and tearful voices are never happy except when making themselves miserable by proclaiming the unpopularity of Spiritualism. We conclusively showed that it is not Spiritualism which is unpopular but the inanities and follies of classes of undeveloped and morally weak advocates; and furthermore that the central claim of Spiritualism has the almost universal good will of the cultivated classes. In *Light* (London) for September 19th, the editor, our valued personal friend, W. Stainton-Moses, republishes our remarks, preceeding them with an approving introductory which reads:

I quote from the *THE RELIGIO-PHILOSOPHICAL JOURNAL* the following remarks with which I am in perfect accord. Like Mr. Bundy I do not believe that Spiritualism is unpopular. I have found interest in it in many leading minds of the day. I have never made the mistake of attempting to force it on the attention of those who show no desire to make its acquaintance. That is one ready way of making it unpopular, for not all of us require it, and to unsettle a sufficing faith is cruel. Also, it is not Spiritualism that offends, but the nonsense talked in its name, the frauds and follies that deface it, the unprovable pretensions that people put forth in connection with it. These have been chiefly responsible for any unpopularity that has fallen upon a subject which I have always found, if sanely presented, to be received with abundant interest. There has been also the incredulity with which a perfectly new subject of any kind is usually received, especially when the ghostly element enters into it. The moral is, that care in investigation, moderation in statement, and discretion are even more needed in Spiritualists than in other people. We have suffered grievously from the lack of these qualities.

The late lamented Mme. Blavatsky at last has been heard from, a prominent theosophist in London having received a letter from the skies from the madam by the Mahatmic rapid transit route, set down in choice Sanskrit, says the *Chicago Tribune*. It appears from this letter that the madam is in dire extremity, having lost all her clothes on her way to Devachan, wherever that may be, and is now wandering about the fields in a state of distressing nudity. Her condition is not as appalling as it might be were there any other persons about, but the latter states that "her Kamarupa nor being sufficiently dense, she is unprotected from the cold breezes of Akaza." If there be any loyalty to the memory of Mme. Blavatsky left among her followers, they will get their heads together and come to her relief. The least that Mrs. Besant and Col. Olcott can do is to send word to her through the Mahatmas not to be discouraged, as help will come speedily. The least that Ella Wheeler Wilcox, Mrs. Frank Leslie, Celia Thaxter, Celia Logan, and others who have espoused the occult doctrines can do is to club together and buy the madam an outfit sufficient to protect her against the cold breezes of Akaza, and send by Col. Olcott, who is going to India and soon will be upon the Himalayas

making arrangements with the Mahatmas for a fresh campaign. The Colonel can send the package by them and there will be no delay in the transmission. If the Mahatmas can send letters from Thibet to Mrs. Besant and the Colonel in London, which travel with lightning speed and drop upon the tables in their apartments without even the necessity of going down to the mail-box for them, they ought to be able to send a package of clothes and a few bunches of cigarettes to Akaza. If the package should be too bulky for one Mahatma several of the astral brethren might combine their powers and send it through on their mystic limited. The madam should not be allowed to blossom out in a new incarnation in this distressing plight. Unless, therefore, their respect for her has sunk into a condition of Nirvana, her Kamarupa will be made sufficiently dense to withstand all the cold waves that may blow in Akaza. If not, then well may Madam Blavatsky in her new incarnation look back upon the old one and plaintively inquire in Rip Van Winkle's words, "Are we so soon forgot when we are gone?" Well may she curse the fate which destined her to change from her former comfortable incarnation into that of a wondering Venus or Greek slave, and sigh for the blessed oblivion of Nirvana.

Judge James B. Belford concludes an excellent article in the *Rocky Mountain News* as follows: One thing I think may be safely said, namely, that Jesus was in touch with the unseen world to a degree unenjoyed by any other of the children of men. His soul was fully opened to the influences above and beyond him which were destined to mould this world into new conditions of justice and righteousness. His supreme idea was the establishment of a new kingdom on this earth, a kingdom whose foundation should rest on the hearts of individuals, and through individual change of life reform society and through society direct the governments of the world. He never advocated the change of any law or system, or the overthrow of any ruler or government. All these things were to be done through the silent yet resistless forces imparted to the individual from above. It was man, the individual unit, from which everything was to take its start and through which it was to grow and develop. And as the Master himself had open communication with the unseen world, so also should those have it who allowed him to dwell in their bosoms as he asked them to take up their abode in his. Never before in all the Christian centuries has there been so ardent a yearning for an open communication between this and the unseen world as exists at present. Step by step for countless ages has the Father been leading his children onward and upward to the light. Every prayer ever uttered for a higher good has been somehow and somewhere answered. The very quiver and nervousness of humanity, the visible thrill of expectancy that marks the actions of the world to day, give an assurance that we are at the doorway behind which stand wondrous things that will help us onward to a higher manhood and womanhood and to a fuller and clearer conception of that infinite love and wisdom which ceaselessly work for the highest good of all.

The difficulty of reading proof and at the same time keeping in mind the meaning as well as the spelling, grammar, punctuation, etc., of what is read, is illustrated by the following story told by Carl Vogt, the scientist: Anent a discussion of the question whether a proofreader should have knowledge of the contents of an article that passes through his hands: When Edward Desor and myself were working with Agassiz at Neuenburg, my friend Desor was charged with describing certain fossil fish after the latter's notes. Desor used to dictate these descriptions to a young man who pretended to know all about it, while Desor counseled him to consider himself merely an unconscious tool. To sound the knowledge of his clerk my colleague one day, under my connivance, dictated to his secretary the most absurd nonsense by interlacing the description of some fossil fish with the particular statement, "This remarkable specimen differs from all others in the abnormal fact of having its head in the same spot where the others' tails are found." The

clerk took everything down as it came from the lips of my collaborator without rebelling. Desor, accidentally being called away, forgot his trick and the manuscript went to the printing office. The proof was read by Dr. G., who had expressly been appointed to this post by Agassiz, and besides intrusted with the compilation of this "Nomenclator." Desor and myself read the second proofs; so did Agassiz, who placed his imprimatur upon them, but none of us four took notice of the nonsense it contained. The whole was printed, and only then, when the series was about to be sent to the subscribers, my friend Desor remembered the trick he had played on his amanuensis. A special card had to be inserted in place of the objectionable passage. The conclusion may easily be drawn—four proofreaders had read the article without consciously taking knowledge of its contents.

People talk lightly and carelessly of friendship when they do not know the meaning of the term; when they are not, themselves, the stuff of which friends are made; when they know less of the truth and trust and tenderness that the name implies than M. Flammarion believes that he knows of the emotions of the inhabitants of Mars. To exchange cards or calls or dinner invitations; to be members of the same club or the same church; to hold views in common as to Wagner operas and the drama as it is in Ibsen,—is no more friendship than it is politics or theology; although these relations, and others even more superficial, masquerade under its name. In its true sense friendship is a relation that defies analysis, defies explanation, and defies all the known laws of the chart of polite society, because it is grounded in something far deeper and more abiding. It is, when found, something to be held sacredly as the inestimable treasure of life, as its profoundest and most potent source of inspiration. It is something in which to believe as one believes in God, "The soul's emphasis is always right." Its insight is unerring, and its vision swift to discern that which is spiritual reality. There are plenty of people fitted out with a good relay of substantial qualities and pleasing attributes, who are well calculated to fill well the place of the extensive outer court of agreeable acquaintances. But that life alone is rich which holds one perfect friendship, in which mutual sympathy is mutual clairvoyance as well; in which sacrifice for either would be luxury rather than trial; in which the bond is indestructible because it is that of the spirit, and therefore divine and eternal.

Beyond doubt women have more tender hearts than men, and more sympathy and pity for the unfortunate generally. That they look with less charity upon the frailties of their fallen sisters is doubtless true as a rule. But it should be remembered that man has demanded of woman the most rigid chastity and is responsible for those conceptions and customs which makes an outcast of a woman who has sinned. In consequence, in the evolution of social conditions women have come to possess an instinctive aversion to whatever imperils woman's virtue, to whatever threatens the purity of home life. Hence, women's suspicion and severity of judgment in regard to those of their own sex who appear to be living in disregard of the established social order. For women's conduct in this matter men themselves are responsible. These reflections have been suggested by C. B. M.'s article on "Woman's Inhumanity to Woman," printed on another page of this number of *THE JOURNAL*.

A modern Jenny Geddes appeared in West Church, Kirriemuir, Scotland. Annoyed at seeing a male member of the choir asleep, she hurled her Bible at his head. The Bible missed the offending sleeper and struck another member of the choir. The minister paused in his discourse, and inquired, "What's wrong?" "The Bible struck the wrong man," she replied, "'twas meant to waken the sinfu' sleeper."

The gross revenue from tobacco in Great Britain last year was £9,917,784. There is no free trade in tobacco in England.



THE SHRINE OF ST. ANNE AT BEAUPRE.

By De L. S.

The Shrine of St. Anne is situated on the north bank of the river St. Lawrence a little more than twenty miles below Quebec, in the little town of Beupre in the Province of Quebec.

A popular tradition relates that "some Breton mariners whilst navigating the river St. Lawrence were overtaken by a violent storm. In their youth and manhood they had been accustomed to have recourse to the well-beloved patroness of their own dear Brittany and never had St. Anne remained deaf to their prayers. They solemnly vowed that if the saint would save them from shipwreck and death, they would build her a sanctuary on the very spot where they should happen to land. Their prayers were heard. When the morning dawned these brave men touched the shore on the north bank of the river at a place seven leagues north-east of Quebec, and at that time known as Petit-Cap. True to their vow they raised a little wooden chapel which was to become famous throughout America."

The authorities at St. Anne do not attempt to give the date of the legend. Their records show that in 1645 St. Anne had its first missionary and continued to have missionaries up to 1658.

I again quote from their records: "But in 1658 took place the event which is at once the joy and glory of Canada and all America. Honorable man, Etienne Lessart, knowing the wish that the inhabitants of Beupre had for a long time nursed in their hearts, namely, to have a church or chapel, wherein they could meet and assist at divine service, has of his own accord given a frontage of two acres with a depth of a league and a half, upon condition that in the very year 1658 the erection of a church should be started on the ground and thereon completed, in the most suitable place thereof, according to the judgment of the Vicar General. This offer was made in the month of March, and in the course of the same month Mr. de Queylus, a sulpitian parish priest of Quebec, deputed Mr. Vignal to go and bless the foundation of the new church. He was accompanied by Mr. d'Ailleboust the governor of New France, who had consented to lay the corner stone.

"Canada on that day began her first sanctuary in honor of St. Anne.".....The chapel then that Mr. de Queylus commenced at "The Good St. Anne" was the eleventh throughout the whole colony of Canada; but the village of Beupre was the sixth establishment which had been founded since the discovery of the country. These six establishments come in the following order: Tadoussac, Quebec, Montreal, Three Rivers, Chateau Richer, St. Anne de Beupre."

The records of St. Anne chronicle many marvelous cures which the authorities consider miraculous, commencing in 1661 and continuing to the present day. A second church built of stone was completed in 1686 the one of 1658 proving too small. This was enlarged and a steeple added in 1694; then after nearly a century it was almost entirely rebuilt in 1787 on the same foundation. In 1878 this church threatened to fall into ruins. It was taken down and converted into a chapel situated on the same spot and made of the same material; ornamented with the same furniture and surmounted by the same steeple and bell of 1694. In 1872 was commenced the present magnificent church of St. Anne, situate but a short distance from the old one and dedicated October 17, 1876. It was not completed in that year but has received additions and improvements.

It is of Corinthian architecture and measures two hundred feet in length by one hundred and five feet in breadth, with a height of fifty-six feet interiorly. It is surmounted by two steeples standing at the front corners of the edifice, each one hundred and sixty-eight feet in height. The front peak of the roof be-

tween the steeples is surmounted by a colossal statue of St. Anne with the child Virgin Mary in her arms.

The statue is of wood, finished in copper gilt; fourteen feet in height, is of marvelous beauty, and the work of a Belgian sculptor. The altar is of white marble and fills nearly the whole of the rear end of the church. It is a magnificent piece of work and elaborately carved. About twenty-five feet in front of the altar rail in the center isle stands a magnificent carved and painted statue of St. Anne and child Mary. The statue is elevated about eight or ten feet on a beautiful white column and is crowned with a magnificent crown of solid gold. The column for nearly six feet below the statue is literally covered with sacred hearts of gold. A small railing about three and a half feet from the floor surrounds the column.

There is kept constantly burning during service a row of candles surrounding the feet of the statue. The devout pilgrims who visit this shrine, after entering the church dip their fingers in one of two large bowls containing water and make the sign of the cross. They are then ready to fall in line and march down the center isle to the statue where they patiently await their turn to get near enough to the column that supports it to take some article which they wish to consecrate, and with it make the sign of the cross over several of the sacred hearts and then kneel and kiss a small plate glass about three inches across set in a frame (which contains a fragment of rock taken from the room of St. Anne in Jerusalem) and fastened to the front side of the railing surrounding the column of the statue.

On the day of our visit mass was celebrated, and during the ceremony the worshipers filed out of the church and marched back and forth through the walks of the park in front of the church. There were over three thousand in procession by actual count, besides many visitors who took no part in the ceremonies.

On each side of the center aisle at the entrance of the church is a large pyramid of crutches, canes, trusses, and other mechanical appliances which at one time strengthened and supported the crippled and lame who claim to have been miraculously cured and have no further need of mechanical aids. To one not raised in the Catholic faith and who has lost about all the veneration he ever had for rites and ceremonies, it was a strange sight to see those devout worshipers, awed by the grandeur and magnificence of the church, the sacredness of the place, and thrilled by their own emotions intensified many times by the deep-toned voices of the male choir, and the deep soul-thrilling, reverberating tones of the splendid organ, solemnly and patiently move slowly with the throng and await their turn to make the sign of the cross at the shrine, and kneel and kiss the place pressed by thousands and thousands of lips before. Then to see how anxiously they would offer a long wax taper to an attendant hoping it would be accepted and allowed to partially burn at the foot of the statue and they be permitted to retain what was left to take away with them, fully believing it endowed with miraculous power because it had been consecrated by being burned at the shrine of St. Anne, caused me to wonder if we were not given to idle boasting concerning the advanced state of civilization in the nineteenth century.

We find by St. Anne statistics that in 1874 there were 17,200 pilgrims who visited this famous shrine, increasing in number yearly till 1890 when the table shows 105,672 pilgrims. Organized pilgrimages (organized in other parishes by the priests) 129—communions given 108,575—masses celebrated 3,696.

When we take into account that the people who make these pilgrimages are mostly poor and can only make them by great sacrifice of time and money, and many go long distances and pass the greater part of the time required in pious devotion both on steamboats and railway cars, and often meeting with incidents delaying their arrival till past midday, but yet remain fasting that they may partake of Holy Communion, we get some idea of the power religion has over the uneducated mind and see how the many are blindly ruled and led by the few.

It is claimed that miraculous cures were wrought

at St. Anne as early as 1662. But the church possessed no sacred relic of its patron saint till 1670 when one was procured from Carcassone, a town in France. It is a fragment of a finger bone of St. Anne. The letters attesting its authenticity are hung in frames on the walls of the sacristy. Another relic less remarkable but still of great value was received in 1877. A third relic was presented to the church in 1880. It is a precious fragment of rock extracted from the room of St. Anne in Jerusalem.

This room, wherein took place the mysteries of the immaculate conception and birth of the Blessed Virgin, is at present the crypt of the Basilica of St. Anne at Jerusalem. In 1889 another relic was secured. In January, 1891, after long and constant entreaties the chapter of Carcassone divided with St. Anne its valuable relic, viz.: the hand bones of its patron saint.

These relics are graciously shown to Protestant visitors who are also allowed to enter and view the particularly sacred and consecrated places and apartments of the church from which the patient Catholic devotee is so religiously excluded.

The authorities take great pride in showing to Protestant visitors a superb chasuble (or robe) embroidered and presented by the royal hands of Anne of Austria, Queen of France and mother of Louis XIV. It is worn by the high ecclesiastical dignitaries who celebrate mass at St. Anne. It is worked in red, black, and white shaded vandykes and richly trimmed with gold and silver lace.

The church is highly decorated with many old and rare paintings, besides many more modern ones which are the most attractive to the ordinary visitor. Since 1880 there has been added to the sides of the church sixteen chapels with altars and confessionals. On the 28th of April, 1887, Pope Leo XIII. raised the shrine of St. Anne to the rank of an Arch-confraternity. This gives the church the title and privileges of a Basilica; giving its pastor the right to sit on a throne, to wear the *cappa magna* (a special cape) and to be preceded by ringing bells at divine service.

Pope Leo XIII., January 16, 1887, granted to seven of the altars of St. Anne the same privileges that belong to seven of the altars of St. Peter's at Rome. The faithful who visit these altars and devoutly pray for the propagation of the faith and intentions of the sovereign pontiff are granted indulgences. These can be obtained twelve times a year on days set apart by his Eminence Cardinal Taschereau, Archbishop of Quebec. I did not learn the nature of these indulgences.

Sitting in the gallery where we could look down on the thousands of faithful devotees, we wondered if there was any real merit in going through the outward forms of making the sign of the cross and kissing what we could not help "dubbing" the "blarney stone," and if all their fasting and devotion was necessary to produce that psychic influence or power which causes crooked backs to straighten and paralyzed nerves to again resume their functions, or whether if by complying with the prescribed methods of the Christian scientists and faith curists or even becoming a passive subject of the expert hypnotizer the same results might not be produced.

One need not make a pilgrimage to St. Anne to see the manifestations of this occult power. During the past week at a camp meeting of Free Methodists, not sixty miles from Chicago, many were thrown into a trance state, some becoming rigid and paralyzed for hours. At the annual winter revivals of a rather illiterate congregation whose church has been by the ungodly (?) dubbed the "Jumper Church," this force is generated and manifested in various ways. The leaders map out their programme, and determine on what particular one they will unite their prayers. And then they kneel around their subject and pray and supplicate till they have worked themselves into a frenzy of excitement which soon tells on their subject who will either begin to jump up and down or fall in a trance, which to these people is an evidence of conversion.

They have perhaps unconsciously complied with the necessary conditions to hypnotize their subject

and are themselves the authors of that (to them) miraculous power.

There seems to be a wonderful psychic force possessed by the human family very little understood, yet manifesting itself in different places under particular conditions.

And the question naturally arises, can all the so-called miracles be accounted for through this force generated by living subjects, or is there a higher, more subtle and powerful force under the control and direction of decarnated spirits? Will some one scientifically qualified to solve the problem, arise and explain?

AN OPEN LETTER TO A CLERGYMAN.

By G. B. STEBBINS.

A few weeks ago I had a conversation with a clergyman of the liberal faith—a man of real merit and of fine spiritual culture, but who, like too many of his class, fails to appreciate the need and the high importance of modern Spiritualism. Some part of my reply to his objections I will put in the form of an open letter, which may reach others in whose minds like objections may exist.

My FRIEND: In our late pleasant interview the conversation turned largely on Spiritualism, you leading it that way. You expressed no prejudice, but a wish that the truth of spirit-presence might be established. Neither did you carp at imperfections, but sensibly remarked that "to err is human" everywhere.

Yet you seemed to me to fall of any fit realization of the far-reaching importance of the matter. I remember you said: "I do not know of anything new or important which has purported to come from the Spirit-world. What comes is well enough, but common-place." Suppose you should visit Rev. James Martineau for a brief hour, others with you interrupting the flow of thought, and that you should not take pains to meet him again. Your talk would be of common things, pleasant enough yet not specially instructive. Should you judge the learned divine by your brief interview you would greatly underrate him. This is the way most persons judge Spiritualism even when they profess to investigate it. A sitting or two, some facts rather surprising yet common-place,—that it all, and nothing more is sought for.

What more could be expected? When you meet a friend or a stranger, the first words are introductory and familiar,—utterances of good will, news of family and friends and the matters of daily life. It takes time, familiarity and repeated conversations to open hearts and minds and lead to larger and richer topics, to the interchange of precious experiences and cherished thoughts. So it is with people from the life beyond. Suppose William Ellery Channing should come through some medium, could you expect him to reveal the wealth of his spiritual gifts to a company of strangers in a half hour? Those who have persevered through months and years of wise investigation, have gained the proof positive of immortality,—the evidence through the senses to verify the soul's intuitive faith. They have gained too a clear sense of the naturalness of the higher life, of its ample scope for growth and work,—a sense which leavening the thought of millions who know not from whence it comes, and is powerfully uplifting and rationalizing our views of the future life. Written and spoken messages and addresses, purporting to come from the Spirit-world—from the world of causes to this outer world of effect—are also extant, which are sometimes of singular merit and eloquence.

I do not suppose that right and wrong—the ethics and morals, the religion and philosophy of life in the great hereafter are unlike those here. "Over there," it will be only moving along the same lines as here, but farther on and up, with clearer sight and broader view. The conditions of that future life we can but dimly comprehend. True it is that "eye hath not seen, nor ear heard, neither hath it entered into the imagination of man to conceive them."

The daily life of a civilized man here is beyond the comprehension of the savage, yet it is developed from

the crudeness of primeval savagism; so the glories of the celestial life are beyond the comprehension of those in this terrestrial life, yet the glimpses we get of them show that they are growths in a fairer clime from our life here. Surely such glimpses are not commonplace, but of entrancing interest and high value. The continuity of life, the truth that man cannot die, the nearness of the life beyond, the open door between us and the Spirit-world are not new, but never have they been so illustrated and emphasized, never brought home to so many hearts and minds as to-day,—coming like balm to the wounded heart and light to the darkened soul, and giving large scope to the unfettered yet reverent thoughts. Spiritualism has been a leading power in this great change, and its work is only begun.

You spent seven years in college and divinity school, and put heart and mind to your work, to be fit to begin to preach. Have you spent seven months in the study and investigation of Spiritualism? "New occasions teach new duties."

Is it not blindness in religious teachers to neglect this duty of to-day? You, and your liberal religious brethren, accept no frivolities in faith or spiritual knowledge, and are bound by no dogmatic limitations. Therefore it is especially incumbent on you to follow the light and avoid the poor ways of those who "having eyes see not." The power of persons in the Spirit-world to come to us implies our power to go to them. Not only is spirit guidance and influence true, but the open vision of the seer on earth, by which he sees and holds converse with supernal beings, as did Swedenborg, comes with the culture of our interior powers. Those powers have been little known, but a new sense of their splendor is dawning upon us, and the quickening of our inner life which has come with modern Spiritualism has brought the glory of this dawning light.

No land is without its Spiritualists. Not of the vulgar and ignorant, but among the thoughtful middle class and those illustrious in worth and ability, do we find this "great cloud of witnesses." From Melbourne and Bombay to Paris and London, and to New York and San Francisco, the intelligent powers bringing us messages and manifestations make the same claim. They say: "We are people from the life beyond." Has this world-wide statement been commonplace and familiar in the past? It was only known in isolated cases until within less than a half century. It tells of a flood of light from the Spirit-world, coming when we need it and are somewhat prepared to accept it.

The people of Judea gladly heard Christ's sermon on the mount, while the chief priests held his words too plain and familiar to be worth attention. You and your clerical brethren of the liberal and enlarging faith, have too much heart and light to follow their poor example and ignore this "great cause, God's new Messiah."

DETROIT, MICH.

WOMAN'S INHUMANITY TO WOMAN.

By C. B. M.

"If I were in distress I would a hundred-fold rather appeal to an honorable man than to a woman," is a statement frequently heard, so frequently that its utterance may be considered sufficient proof that there is something radically wrong with the majority of women as regards their treatment of one another. And looking for the cause of this may it not be found first in the narrowness of most women? Many of them do not mean to be unjust or unkind; but they have so cramped their observations, opinions and feelings in the narrow individual groove that they are unable to comprehend how any one who differs from them can be entitled to any consideration or respect. This bigotry is the great bar and impediment in the great work of woman for woman. Let these narrow minds once broaden to the point of honestly confessing and feeling that other women may differ from them entirely and yet be quite as worthy of esteem and respect; and the great wall is down, not to be rebuilt.

"Men are just as mean as we are," answers one voice in protest, only half convinced. Granted they may be even more mean in some respects. I myself have always maintained in the various discussions engaged in *pro* and *con* that it was about six of one to half a dozen of the other. But comparing the average good man and woman I would, if compelled to seek aid, appeal to the man first, for if an honorable man, with a kind heart, he would instantly feel pity for the misfortune which made necessary such an appeal; and give without words or looks to add to the receiver's humiliation; while the woman, as a rule, even if she refrained from questioning or giving expression of her suspicion, and such a woman would have them, would look as much as to say, with perhaps an involuntary moving aside of her skirts, "You must be very disreputable to have to ask for charity." Looks, hints, insinuations that would make a sensitive and refined woman choose death almost rather than the means of life at such hands. If she must question let her do it later, for there is no law of God or man which justifies wounding or abusing one in trouble; and even the guilty one should be helped up, not down.

It makes my blood boil to see as I have women who call themselves good, Christian women, "followers of Christ," refuse aid to one who is in need of it, because "they think there is something wrong about her," or "they do not like her looks," as if that had anything to do with it! Not that I would for one moment uphold those deliberately engaged in wrong-doing; but if the most depraved of sinners asks you for a morsel of bread to sustain life, don't keep him starving while you deliver a sermon, but give him the bread first and the sermon afterward.

The best story I ever heard of Phil Armour, the Chicago millionaire, will form a fitting conclusion to this appeal for woman against woman. Mr. Armour who is widely known for his charities, was one day waited upon by a clergyman who asked him to contribute to the relief of a woman and her babe who had been found starving to death; and Mr. A. promptly responded with fifteen or twenty dollars.

An hour or so later the minister returned, and with a sanctimonious face gave back the money to Mr. Armour, saying "that since he had received it from him he had learned that the woman was not respectable." Then, 'tis said, Mr. A. gave free vent to his "righteous indignation," ordered the clergyman from his office as a disgrace to his cloth, and immediately sent to the poor woman what was needed to save her life.

Let us have more of Phil Armour's spirit in dealing with the physical need; and we shall contribute much to the moral well-being.

MAN AS A SPIRITUAL BEING: HIS POWERS AND POSSIBILITIES.

By REV. SOLON LAUER.

"We are all sons of God; and it doth not yet appear what we shall be."
"There is a spirit in man, and the inspiration of the Almighty giveth him understanding."
"Greater works than these shall ye do."

The Christianity of Jesus and his immediate disciples is founded upon the theory that man is not a material but a spiritual being; that his relations are not with matter, but with spirit. However much this truth may have been lost sight of by the church, however much it may have been eclipsed by the teachings of physical science, certainly no candid and careful reader of the gospel records can deny that it was the chief corner stone of primitive Christianity. The record of the life of Jesus, the narrative of the Acts of the Apostles, is incredible upon any other theory of human nature: If man is a product of chemistry, if he is simply a "fortuitous concourse of atoms," we should not expect him to show forth any faculty or quality that does not belong to the physical world. He might be a good vegetable, or animal, but no hint of a mind and soul could we expect to find in his constitution. But grant that man is a spirit, that he is related to infinity and eternity, that he is united on his interior side to the very being of God, and no claim as to his possibilities can be incredible. As it is the province of matter to show forth the laws and

forces of matter, so it is the province of spirit to show forth the laws and forces of spirit. Once grant that man's nature is spiritual, that his being proceeds not from matter but from spirit, and miracles, prophecy, and all gifts of the spirit become his natural inheritance. Because we have forgotten that man is by nature divine, that he is a spirit related to the Infinite Spirit, those accusing words of Emerson are true: "Miracles, prophecy, poetry; the ideal life, the holy life, exist as ancient history merely; they are not in the belief, nor in the aspiration of society: but, when suggested, seem ridiculous." We must recall the teaching of the ancient bards and sages, buried now these many centuries beneath the accumulated rubbish of theological speculation. The high truths which Jesus uttered were speedily forgotten. The light of the spirit soon went out in darkness, and men, bereaved of the vision of spiritual realities, sank to the level of the animal world. We must resurrect the truth of man's divinity from the sepulcher where it so long has lain. If God is spirit, man, made in the image of God, is spirit also, endowed on the finite plane with the attributes of God himself. We are prone to neglect the high teachings of this philosophy as visionary and impracticable. But no truth is more applicable to the problems of our daily life than this of man's divinity. It is the foundation on which all building must be done to be enduring. Let us look at some of the immediate applications of this theory, that man is by nature a spiritual being. In the first place, this is the only theory which admits of a belief in the miracles or marvels recorded not only in our Bible, but in all sacred and secular history. The records of the race are full of strange phenomena which demonstrate the power of the soul to transcend its physical environment. The rational theologian, who has interpreted the Bible from the standpoint of physical science alone, has been unable to account adequately for the presence of that which is called miraculous in the sacred records. Our Unitarian scholars, unwilling to admit the possibility of an interruption of the sublime order of nature, have been driven to the poor expedient of either explaining by mythical theories, or denying entirely, the greater portion of the gospel records. Accepting as trustworthy nearly all that is not miraculous, they have agreed in rejecting nearly all that is; and so completely was all that is characteristic of the life of Jesus explained away by the professor of exegesis in our theological school, that the students facetiously dubbed the study "Exit-Jesus." It is indeed a bald and barren theology which can find no element of truth in the record of that which made primitive Christianity the power it was. Take away the miraculous from our sacred records and you denude Christianity of all that elevated it above the ethical philosophies that preceded it. Stoicism, with its lofty ethical ideas, its heroic self-purification, was much superior to that small residuum of Christianity which is left after sifting out the so-called miraculous element. The chief significance of Christianity was in its evidences of the nearness and potency of spiritual forces. The illuminations and prophesying, the speaking in tongues, the visions and revelations by angel voices, the power to heal the sick, the liberation of disciples from prison bonds by angel power, the appearance of angels who were the spirits of just men made perfect, the frequent appearance of Jesus himself after his crucifixion and bodily entombment, all these were evidences of the nearness of man to the world of spirit, and of the influx of its energies into the world of material things. At the time of Christ the Jews were divided upon the doctrine of a future life. The Old Testament contains but a few dark and uncertain hints of the immortality of man. The Sadducees were unbelievers, and scoffed at the doctrine of immortality. But Jesus was the herald of a new era of spiritual activity. He brought the unseen world so close to this that its denizens held communion with mortals. The veil of the temple was rent, and out of the holy silence and mystery came voices and visions to reassure man of his divine immortal nature. And when the last act in the drama of that wondrous life was consummated, and he who loved mankind so well was crucified upon the cross, and entombed within the cold and silent rock, spirit again asserted supremacy over matter, and the divine soul, which no tomb could hold, came forth, and appeared to those he had loved and left behind, assuring them that death, that last enemy, had been utterly vanquished. Well might the loving disciples have repeated together, when they sat at meat in that upper chamber and the form of their beloved Master appeared unto them; "O, death, where is thy sting? O, grave, where is thy victory?"

So vitally is this phenomenon of Christ's appearance after death related to the whole structure of Christian teaching, that we can well second the words of Paul when he says: "If Christ be not risen, then is your

faith vain." The central truth of Christianity, that of the spiritual nature and necessary immortality of man, falls to the ground without the evidence of these phenomena which have been called miraculous. We speak of the Christian faith in immortality as though it were an immediate perception of the soul. But we must not forget that it rests primarily upon the fact of the reappearance of Jesus after his crucifixion and death. Immortality, with Pagan philosophy, was a dogma, a speculation. With Christianity, it was a fact, substantiated by the evidence of the very senses. The disciples of Jesus did not believe in the resurrection, they knew it, as they knew any fact of nature, by the evidences of the senses. They had the same assurance of his presence among them after death, as they had of his presence among them before that event. Is it surprising that their preaching carried conviction to the minds of their hearers everywhere? We may well speak boldly and firmly of what we know. Facts are much more convincing than faith, when employed as an argument; and when we speak of the Christian faith in immortality, we must not forget that this faith is founded upon a fact.

Nor must we imagine that our belief in immortality rests alone upon the re-appearance of Jesus to his disciples; although in the light of the strictest rules of evidence that fact is sufficiently established. The New Testament is full of instances of the appearance of angels to mortal vision. Moses and Elias appeared to Jesus and the disciples upon the mount, counseling and encouraging them in their noble work. To John on Patmos appears one whom at first the disciple is prone to worship, but who assures him that he is one of his brethren, the prophets. The experience of Saul with the woman of En Dor, in whose presence the Prophet Samuel appeared and held communion with the anxious king, was not at all an uncommon experience, according to the record. Before the edict of the king had driven from the land those who had familiar spirits, the experience of Saul was one of every-day occurrence.

But to recount all the occurrences of this character in the Bible would leave no time for the presentation of other aspects of this question. Let it be sufficient to state that the re-appearance of Jesus to his disciples was not an isolated phenomenon, but simply the manifestation of a law which is universal and eternal; and that therefore the truth of resurrection rests upon as secure a foundation as any doctrine of physical science.

But this is only one of the evidences for the spiritual nature of man; or rather it is only one of the manifestations of that nature. If man is spirit, united on his interior side with the Infinite Spirit, God his Father, we may expect that he will not only rise triumphant over the death and dissolution of the body, but that he will in his physical life show forth many evidences of spiritual power, the power of the soul over its material environment. Emerson says: "The foundations of man are not in matter, but in spirit. . . . At present, man applies to nature but half his force. His relation to nature, his power over it, is through the understanding. . . . Meantime, in the thick darkness, there are not wanting gleams of a better light,—occasional examples of the action of man upon nature with his entire force,—with reason as well as understanding. Such examples are the traditions of miracles in the history of all nations; the history of Jesus Christ; the achievements of a principle, as in religious and political revolutions, and in the abolition of the slave trade; the miracles of enthusiasm, as those reported of Swedenborg, Hohenlohe, and the Shakers; many obscure and yet contested facts, now arranged under the name of animal magnetism; prayer; eloquence; self-healing; and the wisdom of children. These are examples of Reason's momentary grasp of the scepter; the exertions of a power which exists not in time or space, but an instantaneous, instreaming, causing power." He says further, in the same essay: "Nature is not fixed, but fluid. Spirit alters, moulds, makes it. The immobility or bruteness of nature is the absence of spirit. To pure spirit it is volatile, it is obedient."

Thus does the doctrine of the spiritual and divine nature of man fill us with expectations of wondrous achievement. When man recognizes his relations to the world of spirit or creative power, and conforms his thought and conduct to its laws, he becomes a king in the physical world, and the forces of nature are his willing servants. By uniting himself with the elements of the material world, what conquests he has achieved! He has tunneled mountains, spanned mighty rivers, thrown a girdle around the world, and covered the oceans and continents with moving palaces. He has caught the lightnings of the skies, and made them his obedient servants. With a little fire and water he has set spinning the wheels of industry, and emancipated millions of human slaves by transferring their tasks to machines of wood and iron. If he has achieved such wondrous conquests in the physical world by relating himself to its laws and forces, what shall he not perform in the realm of thought or spirit, when he understands and obeys its laws! The works of Jesus were most marvelous, and

yet he said: "Greater works than these shall ye do." Paul said: "We are the sons of God; and it doth not yet appear what we shall be." The power of spirit over matter has not been dreamed of by our most inspired prophets. The miracles of Christianity were but faint foregleams of the possibilities of man, when he has unfolded his higher, divine nature. These possibilities lie before us, as a world for our discovery and conquest. At present, physical science has the ascendancy. Chemistry, surgery, are the means which we adopt to achieve desired ends. The time will come, and perhaps it is not far distant, when higher methods will achieve the same results. There are already hints of such achievement in the experiences of living persons. The progress of man is from the crude and material to the refined and spiritual. At first our communication with distant friends was by means of written missives only. Later we employed the subtle power of electricity to transmit our thought. Now we are told by the societies for psychical research that thought may often be transmitted from one mind to another without the use of any physical means whatever. Scores of experiments have demonstrated the possibility of mind-reading or thought transference,—or telepathy, as the scientists call it. Our physiologists have taught us that all perceptions come to the mind through the avenue of the five senses; but psychical science asserts that there is a sixth sense, commonly called intuition, by which the mind becomes cognizant of facts not discoverable by any or all of the five senses. Hypnotism, after years of controversy, has been accepted by science as a department of psychology, and is now employed in surgery with most remarkable results. Through the power of hypnotism another faculty of the human mind has been explored, namely, clairvoyance, or the power to perceive objects, even at a great distance, without the use of the physical eyes. Under the hypnotic influence subjects have most accurately described distant scenes, and revealed facts otherwise undiscoverable. This is no miracle, no subversion of the laws of nature, but only a manifestation of a faculty hitherto not commonly developed. It is one of the faculties of the spiritual man, unfolded while yet he is a resident of the material world. We are beginning to learn that thoughts are objective realities; that the activities of the mind are as susceptible of study as are the phenomena of heat, light, or electricity.

We are learning that thought radiates from the mind as heat and light radiate from a lamp, or sound from a ringing bell; and that there are people so sensitive to these thought-waves that they sense them, as readily as other people sense the waves of light, or heat, or sound. There are many instances of this sensitiveness to thought recorded in the New Testament. Jesus knew what was in the minds of his disciples, when they did not utter or hint their thought. Persons who came to trap him with specious questions were confounded by his discernment of their secret motives. The Samaritan woman who conversed with him at the well was so amazed by his revelation of her inner life, that she went away and exclaimed, "Come, see a man who told me everything that ever I did!" We may well accept the statement of scripture that "there is nothing hid that shall not be revealed." Instances of clairvoyance are common in both the old and New Testament; assuring us that the human soul is related to the spiritual world, and has other windows than the eyes through which it can look out from its temporary house of flesh. It is only because this faculty is uncommon, or not active in many persons, that we have supposed it to be supernaturally bestowed. We have read of these things in our Bible, and so long as we did not question the authority of the Book, we accepted them without explanation. Not until the infallibility of the Bible was called in question was any attempt made to explain or defend these phenomena upon natural and scientific ground. But now that all things are being tried by reason, we must try these phenomena, and establish their reality by scientific evidence, unless we would lose some of the most important portions of the Bible records. Our interest in such researches should be not simply scientific, but profoundly religious. A man may study science and remain untouched by the sentiment of reverence and worship. When geology is merely a curious research into the structure of the earth, it does not awaken the religious sentiment. There is nothing venerable in a fossil, nothing adorable in the print of a bird's foot in the mud. But when geology is studied as a revelation of the wondrous working of God's Spirit in past ages, every bit of petrified wood, every fossil, every stone bearing the imprint of ancient forms of life, becomes a scripture from the Most High, as sacred as the stone tablets which Moses brought from the cloud-enveloped mountain. It is not what they are, but what they reveal, that awakes our reverence. And so with these strange phenomena of the human mind. From the strictly scientific standpoint, they belong to psychology, the science of the soul; and it is possible to study them without a perception of their profound significance. Perhaps the

popular interest in these phenomena partakes more of curiosity than of any profounder motive. But to the student of theology and religion they assume a most profound importance. If through them the teachings of religion can be established upon a physical or scientific basis, theology will command the respect of the scientific world, and the warfare between science and religion will forever cease. As the nature of the body is studied through its physical attributes, so the nature of the soul must be ascertained through its own activities. If man is a spiritual being, as religion affirms, we can establish the fact upon scientific grounds through the study of these phenomena of the spiritual nature. Therefore this study is of the most supreme importance, and worthy the attention of all earnest minds. Our liberal theology especially needs the support of such a study. Having taken the ground of rationalism, and asserted that we will accept nothing as true which cannot be proven, we have found ourselves losing our hold upon the very fundamentals of religion, because of the nature of the evidence offered in their support. The controversy over miracles, so-called, has waged long and fiercely in the Unitarian and Universalist churches, and is now active in the churches of the orthodox faith. On every hand are heard the voices of negation, denying the authenticity of the Bible records wherever these so-called miracles are involved. Clergymen everywhere but poorly conceal their unbelief of these "old-wives' fables," as the stories of spiritual power in the Bible are often called. The first break from traditional theology is often a denial of the miracles of the Bible. Many a clergyman has cherished in secret his doubts of the truth of these stories, with a faint hope that somehow they would yet be proven true. The decadence of belief in these so-called miracles has been marked by a deplorable decay of faith in spiritual things. Our literature and our social life too often reflect this growing sentiment of agnosticism, and we feel the chill breath of this spirit of the age blowing upon the fair garden of our hopes. The hope of immortality is very faint among many who are numbered with the followers of Christ. We lay our dead away, and as the clouds fall upon the coffin, the heavy doubts of immortality fall upon our heart. The door that shuts our loved ones from our sight seems also to close upon our hearts, and crush them in its closing. We long for some glimpse of truth, some faintest hint of immortality. If through the study of these phenomena, either in history or in life, we can gain some confidence in the truth of immortality, let us by all means study them, in all their aspects. There are some who need no confirmation of the hope and faith that is in them. But there are others who, like the doubting Thomas, need the sensible and true avouchment of their own eyes before they can accept the reality of spiritual truth. Let such seek to find in these strange manifestations of spiritual power some evidence that man is by nature a spiritual being, endowed with spiritual faculties, which are to some extent active even in his physical existence. The highest knowledge of man is to know himself; and when we know ourselves, we shall know that we are all sons of God, children of the Spirit; that our life is not bounded by the horizon of time, but stretches out into infinity and eternity.

CHICOPES, MASS.

SPIRIT MANIFESTATIONS.

By JUDGE JAMES B. BELFORD.

There can be no valid objection to accumulating proofs in support of the immortality of the soul, if such proofs can be found. In such an enterprise no sensible man can afford to juggle with himself; some may play with loaded dice, but no prudent man will load them against himself. The existence of certain phenomena are conceded; by what agency are they produced? Some who have patiently and honestly investigated the subject, and who fully admit the existence of the manifestations produced by mediums, and yet disbelieve in spiritual interventions, account for them on three grounds—first, they assert that the existence of human intelligence depends on the brain proper, as its indispensable instrument of manifestation; secondly, that the human mind is capable of putting in motion an extraneous substance as its agent by a mere decision of the will and which is adapted to physically impress and move a foreign body of matter, without contact by any of the voluntary organs of the system; thirdly, that the mind is endowed with the faculty of conveying an impression to the mind of another without regard to intervening distance, and that the individual receiving it, if possessed of a certain magnetic condition of nerves and brain, is capable of returning and of reading the thoughts and impressions of that mind perfectly independent of outward signs,

such as words and motions. It is further asserted that these propositions cover the whole ground of Spiritualism, and if successfully vindicated, settles the question against all claims of spiritual interference with human affairs. I concede that they will go far toward accounting for some of the phenomena, but I assert that they will fall far short in respect to others, as I will endeavor in these articles to show.

No phenomenon takes place in the physical world except by the relation of some agent to some form of matter. If you would make iron magnetic you must bring it into relation to attraction, or into relation with the polar magnetism of the earth. The magnetic meridian runs north and south. If you will take a sheet of iron six inches long and half inch broad and holding an end in each hand in the magnetic dip of the earth and give it a twist you will change the molecular condition of the sheet of iron and bring each molecule in relation to the polar magnetism of the earth and make of the iron a permanent magnet, the north end of the sheet becoming the north pole, and the south end the south pole. If instead of holding the iron north and south you hold it east and west the result will be entirely different, because you have placed it out of relation to the element whose properties and powers you are seeking to impart to the metal, namely polar magnetism.

Now if certain conditions must exist and certain relations be established to produce phenomena of a purely physical character, so likewise must certain conditions exist and certain relations be formed to produce spiritual phenomena.

There are some men, says Mr. Burke in his essay on the Sublime, formed with feelings so blunt, with tempers so cold and phlegmatic, that they can hardly be said to be awake during the whole course of their lives. Upon such persons the most striking objects make but a faint and obscure impression. There are others so continually in the agitation of gross and merely sensual pleasures, or so occupied in the low drudgery of avarice, or so heated in the chase of honors and distinction that their minds, which had been used continually to the storms of these violent and tempestuous passions, can hardly be put in motion by even the delicate and refined play of imagination. These men, though from a different cause, become as stupid and insensible as the former.

Given, a man that has devoted his whole life to sensual pursuits, to the gratification of merely animal desires, to the accumulation of merely material objects, who never studies his own soul, nor acquaints himself with its faculties or capacities, who never has an aspiration for a higher life, nor an ambition beyond the possession of more objects of material comfort than his neighbor. Pray what single spiritual element does that man possess that can be grafted on to any plant, vegetable or tree in the spiritual kingdom. He is of the earth—earthly and his soul is as utterly dead to spiritual influences as are the organs of a clam to the warbles of a nightingale. If our souls are to be refreshed by the waters of celestial fountains or illuminated by the rays of the great spiritual sun, we must place them where the waters can flow into them, and the sun reach them. This is what Jesus evidently meant when he said, "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." (John xv., chapter 8.) And again, when he says, "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than them shall he do; because I go unto the Father." (Chapter xiv., 12.) It is evident then that as in the physical world we accomplish material results by placing ourselves in relation to physical forces, so in the spiritual world to accomplish spiritual results we must place ourselves in rapport and relation to that world from which we expect results.

As I have stated above certain manifestations are admitted on all hands. How are they produced; are they produced by spiritual or material forces? First, then, what is matter?

It is a simple or compound body of substance containing size and density—and occupying space; whether it be large or small, light or heavy; whether it be an atom or a mountain, makes no difference. It is something that is divisible and subdivisible infinitely, and always remains matter, and retains its characteristics. The lightning in the sky is matter, or how could it rend the sturdiest oak or demolish the strongest structure. Etherialize this matter as you will, it is still armed with force and power.

What is more subtle than electricity, and yet what immense weights can it not move? What burden can it not carry? And yet this matter with all its vast powers lacks the one supreme thing—intelligence. The brain is material like any other portion of the body. The books abound in instances where one hemisphere of it has been destroyed, and the mind remained uninjured. The brain is the center of the nervous system, and yet the mind acts upon and through it in a general way. For instance: If you cut the nerve leading from the finger up the arm to

the brain the mind can no longer make the finger obedient to it, but if you unite the severed ends with a piece of wire operations will go on as before—the message will go through just as it will on a spliced telegraph wire. How this is done I don't pretend to know, but the experiment has been tried. Again in the field of electro-physiology we find a case mentioned of this sort. The nerves emanating from the spinal column, which it is claimed communicates from the brain the vitalizing principle of animal life and connecting with the organs of digestion were cut, and the consequence was that the operation of digestion was immediately suspended. A galvanic battery was then procured, and its negative and positive poles applied to the roots of the nerves, which were left at the spinal column, restoring the galvanic circle between the artificial battery and the organs of digestion—answering the place of the natural circle between them and the brain—and the result was that these organs immediately commenced to perform their functions as natural as life, and hence the electrician and materialist tell us that the thing we call life is electricity. But this answer would appear to be unsatisfactory for the following reason: If you apply to a dead body a strong current of electricity that body will move and contort until you almost conclude that life is present, but life is not present, and the electric current does not impart it, and hence it is obvious that whatever function electricity may or does perform it is not the spirit which clothes us with intelligence and directs our movements. To find this spiritual or life force we must look beyond electricity.

But is it true that the intelligence of the spirit depends on the brain, and that it has not and cannot have intelligence outside of that organ? If this be so, what must be the condition of the spirit when the brain is dead? Let those who affirm this proposition measure if they can the abyss into which they plunge us when death occurs. If spiritual consciousness or intelligence depends on the brain, then it is the material portion of us to which we must look for all intelligent life and movement.

This is materialism simple and unquestionable, and ends at once and for all time, all hopes of any rational existence beyond this life.

But it is not true. The brain is an organ through which the spirit operates to produce in a material world certain physical phenomena. But the power of the spirit is not limited to mere physical phenomena, for it is admitted that one mind can operate on another mind when they are separated by great distances. Let us illustrate if we can a physical and mental force. Take a gun—loaded with powder and bullet,—we shoot at an object a hundred yards away—the explosion of the powder carries the bullet to the designated point—we know it has reached there by the execution it has done, but when the bullet has started on its mission the gun is left empty.

Now start from the mind a thought message—it may travel thousands of miles—may reach its object, but the mind unlike the gun remains unchanged. We experience this in the process of dreaming when our thoughts carry us across continents and we spend hours with friends and yet all the while the mind is present with the body.

Some years ago our government sent an expedition to explore the Dead Sea. One of the members of that expedition was Lieutenant Dale. While thus engaged he died in Syria. His wife being in Pennsylvania, remarked to a friend: "I wish you to note this date; my feelings are so unaccountably strange, and my spirits are so depressed that I am sure some great calamity awaits me; note that it is the 24th day of July." It afterward turned out that on that very day her husband expired in that far off land. Now how do you account for this? Was it a case of mental telegraphy, when one mind in Syria sent a message to another mind in Pennsylvania? If it be so then are there marvelous resources of communication that will yet put to flight all the boasted contrivances of today? But this is not an isolated case. The books abound with them. With all the advantages we now enjoy we are but traveling in a twilight. We must come to realize the fact that God and nature are at one. Beautiful as is the "story of old" when God walked on the earth 2,000 years ago, yet the hunger of the nations is for God to walk on it now. They want to feel the pressure of his presence. They want to see the dark places flooded with light, and the cruelties of man toward his brother abated. They want a present living constant communication opened up between homes here and homes above. Millions of souls are repeating to themselves the utterance of Goethe:

"Oh are there spirits in the air,

Who float 'twixt Heaven and earth, domineering
Stoop hither from your golden atmosphere
Lead me to scenes, new life and fuller yielding.

They want the helper yonder to aid the helper here.—*Rocky Mountain News.*

popular interest in these phenomena partakes more of curiosity than of any profounder motive. But to the student of theology and religion they assume a most profound importance. If through them the teachings of religion can be established upon a physical or scientific basis, theology will command the respect of the scientific world, and the warfare between science and religion will forever cease. As the nature of the body is studied through its physical attributes, so the nature of the soul must be ascertained through its own activities. If man is a spiritual being, as religion affirms, we can establish the fact upon scientific grounds through the study of these phenomena of the spiritual nature. Therefore this study is of the most supreme importance, and worthy the attention of all earnest minds. Our liberal theology especially needs the support of such a study. Having taken the ground of rationalism, and asserted that we will accept nothing as true which cannot be proven, we have found ourselves losing our hold upon the very fundamentals of religion, because of the nature of the evidence offered in their support. The controversy over miracles, so-called, has waged long and fiercely in the Unitarian and Universalist churches, and is now active in the churches of the orthodox faith. On every hand are heard the voices of negation, denying the authenticity of the Bible records wherever these so-called miracles are involved. Clergymen everywhere but poorly conceal their unbelief of these "old-wives' fables," as the stories of spiritual power in the Bible are often called. The first break from traditional theology is often a denial of the miracles of the Bible. Many a clergyman has cherished in secret his doubts of the truth of these stories, with a faint hope that somehow they would yet be proven true. The decadence of belief in these so-called miracles has been marked by a deplorable decay of faith in spiritual things. Our literature and our social life too often reflect this growing sentiment of agnosticism, and we feel the chill breath of this spirit of the age blowing upon the fair garden of our hopes. The hope of immortality is very faint among many who are numbered with the followers of Christ. We lay our dead away, and as the clouds fall upon the coffin, the heavy doubts of immortality fall upon our heart. The door that shuts our loved ones from our sight seems also to close upon our hearts, and crush them in its closing. We long for some glimpse of truth, some faintest hint of immortality. If through the study of these phenomena, either in history or in life, we can gain some confidence in the truth of immortality, let us by all means study them, in all their aspects. There are some who need no confirmation of the hope and faith that is in them. But there are others who, like the doubting Thomas, need the sensible and true avouchment of their own eyes before they can accept the reality of spiritual truth. Let such seek to find in these strange manifestations of spiritual power some evidence that man is by nature a spiritual being, endowed with spiritual faculties, which are to some extent active even in his physical existence. The highest knowledge of man is to know himself; and when we know ourselves, we shall know that we are all sons of God, children of the Spirit; that our life is not bounded by the horizon of time, but stretches out into infinity and eternity.

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But it is not true. The brain is an organ through which the spirit operates to produce in a material world certain physical phenomena. But the power of the spirit is not limited to mere physical phenomena, for it is admitted that one mind can operate on another mind when they are separated by great distances. Let us illustrate if we can a physical and mental force. Take a gun—loaded with powder and bullet,—we shoot at an object a hundred yards away—the explosion of the powder carries the bullet to the designated point—we know it has reached there by the execution it has done, but when the bullet has started on its mission the gun is left empty.

Now start from the mind a thought message—it may travel thousands of miles—may reach its object, but the mind unlike the gun remains unchanged. We experience this in the process of dreaming when our thoughts carry us across continents and we spend hours with friends and yet all the while the mind is present with the body.

Some years ago our government sent an expedition to explore the Dead Sea. One of the members of that expedition was Lieutenant Dale. While thus engaged he died in Syria. His wife being in Pennsylvania, remarked to a friend: "I wish you to note this date; my feelings are so unaccountably strange, and my spirits are so depressed that I am sure some great calamity awaits me; note that it is the 24th day of July." It afterward turned out that on that very day her husband expired in that far off land. Now how do you account for this? Was it a case of mental telegraphy, when one mind in Syria sent a message to another mind in Pennsylvania? If it be so then are there marvelous resources of communication that will yet put to flight all the boasted contrivances of today? But this is not an isolated case. The books abound with them. With all the advantages we now enjoy we are but traveling in a twilight. We must come to realize the fact that God and nature are at one. Beautiful as is the "story of old" when God walked on the earth 2,000 years ago, yet the hunger of the nations is for God to walk on it now. They want to feel the pressure of his presence. They want to see the dark places flooded with light, and the cruelties of man toward his brother abated. They want a present living constant communication opened up between homes here and homes above. Millions of souls are repeating to themselves the utterance of Goethe:

"Oh are there spirits in the air,

Who float 'twixt Heaven and earth, dominion wielding,
Stoop hither from your golden atmosphere
Lead me to scenes, new life and fuller yielding."

They want the helper yonder to aid the helper here.—*Rocky Mountain News.*



CRADLE SONG.

In the garden of Dreamland a flower ever grows,
In form like a lily, in form like a rose,
With odor like jessamine sprinkled with dew,
And it bourgeons and blossoms, my darling, for you.
Then travel, my baby, to Dreamland,
Slowly rock, cradle, to carry the baby;
Steadily, readily rock, and it may be,
Ere she shall know it, the baby will go,
Happily smiling to Dreamland.

In the garden of Dreamland in summer is heard,
Thrilling there in the moonlight, a beautiful bird;
And it sings, and it sings, all the pleasant night
through.

And its music, my darling, is only for you.

Then travel, my baby, to Dreamland,
Slowly rock, cradle, to carry the baby;
Steadily, readily rock, and it may be,
Ere she shall know it, the baby will go,
Happily smiling to Dreamland.

To-morrow, my darling, refreshed by her rest,
With the bird in her hand, and the flower on her
breast,

Shall return to her mother, and frolic and crow,
But to-night on her journey to Dreamland must
go.

Then travel, dear baby, to Dreamland,
Slowly rock, cradle, to carry the baby;
Steadily, readily rock, and it may be,
Ere she shall know it, the baby will go,
Happily smiling to Dreamland.

—THOMAS DUNN ENGLISH.

In regard to the hard fate of the farmer's wife, John W. Bookwater says: Every day of her life she goes through the dreary, monotonous round. At an early hour, every morning through the hot summer, she prepares the same black coffee and fried pork (perhaps hot biscuit), and before she can clear away the breakfast things and make the bed she hears the calves bleating, the milk-cow stamping, both impatient to have their morning business done with. Then comes the dreary routine of the forenoon's work, the baking of bread, the washing, and the like, until the meridian sun warns her that the everlasting midday meal is due and must be ready at once. To round up the duties and responsibilities of the day her labors are carried far into the night, and often, very often, they continue long after those of the male portion of the family have ended. She has long since ceased to think about her personal appearance. A tender kiss from her husband would almost surprise her. Once she grieved that her little girls were so barely clad; now, she scarcely thinks of it. That she should have a spare hour every day to read never enters her head, and the bare suggestion that on every Sunday she should "dress up" and devote herself, during the rest of the day, to social intercourse would cause a stare of incredulity. For be it understood that Sunday for the farmer's wife is a sort of clearance day to adjust the odds and ends of the previous week's cares and labors, to be in readiness for the renewed labors of the coming week.

A great deal is said and written in these days about the modern young woman, says the New York Press. As a rule it is the young woman's own sex that does the writing and talking. The average man is quite content to take the modern girl as he finds her, bright, self-reliant, helpful, distinctly stronger in mind and body than the carefully coddled but sternly restricted young woman of the "good old times," when mental ignorance and physical fragility were deemed essentially proper feminine characteristics. But while the fathers and brothers and future husbands of the girls of the day do not trouble themselves to philosophize over their being, the case is very different with the women themselves. There seems to be a decided tendency among feminine writers to regard the modern young woman as though she were something startling—something not quite natural and not to be accounted for by natural processes. Enthusiastic believers in woman's rights on one hand, and deeply grieved associates of the old regime like that clever English writer, Mrs. Lynn Linton, on the other, alternately take a hand at praising and deploring the characteristics wherein the girl of to-day is most unlike her grandmother. The curious thing is that neither class seems to think of her other than as a young person who has persistently and successfully pushed herself forward until she stands pretty nearly

on an equality in most things with her big brother; whereas the truth is that the typical young woman of 1891 stands in her present position not because she has crowded herself into it, but because she has been carried there by the irresistible force of circumstances. She is neither obtrusive nor unwomanly. She is more self-reliant and self-sufficient than her mother before her, because the conditions of her existence have made her so. The world's onward movement is bearing the modern girl along with it, that is all. She has moved with swifter strides than the other sex simply because she was behind them at the start. The quickening, broadening tendencies of an era of unprecedented intellectual life have caught her and molded her as they have molded the rest of us. The young man of to-day is thoroughly unlike the youth of the age of shoe buckles and powdered wigs. The young woman has merely taken her rightful place by his side. She has learned that it is just as honorable and necessary for her to seek perfect physical development as for him. She has discovered that rigorous mental discipline in high school and college is no less valuable to the student in a pretty gown than to the student in coat and trousers. She has found, where work for self-support is imperative, that there are a hundred avenues of business activity in which she can maintain herself more easily than at household drudgery and yet keep her womanhood free from spot or stain. And in acquiring this knowledge she has become neither less feminine nor less adorable in the eyes of the masculine sex.

The girl who goes to the University of Michigan to-day, just as when I entered there in 1872, writes Mrs. Alice Freeman Palmer in the September Forum, finds her own boarding-place in one of the quiet homes of the pleasant little city whose interest centres in the 2,500 students scattered within its borders. She makes the business arrangements for her winter's fuel and its storage, she finds her washerwoman or her laundry; she arranges her own hours of exercise, of study, and of sleep; she chooses her own society, clubs and church. The advice she gets comes from another girl student of sophomore dignity who chances to be in the same house, or possibly from a still more advanced young woman whom she met on the journey, or sat near in church on her first Sunday. Strong is the comradeship among these ambitious girls, who nurse one another in illness, admonish one another in health, and rival one another in study only less eagerly than they all rival the boys. In my time in college the little group of girls, suddenly introduced into the army of young men, felt that the fate of our sex hung upon proving that "lady Greek" involved the accents, and that women's minds were particularly absorptive of the calculus and metaphysics. And still in those sections where, with growing experience, the anxieties about education have been allayed a healthy and hearty relationship and honest rivalry between young men and women exists. It is a stimulating atmosphere, and develops in good stock a strength and independent balance which tell in after-life.

The studio of pretty Dorothy Tennant Stanley is the most beautiful room in her mother's house. It is on the top floor, takes in the entire space and has a glass roof which, when shifted, gives the artist an open-air effect to work in, together with the conveniences of a perfectly appointed interior. Mrs. Tennant's home has always been a favorite resort for gifted men and women, whose numbers have increased steadily since the marriage of her daughter. Mrs. Stanley spends a part of every day she is at home in her airy studio, and her great delight is to place it at the freedom of whatever distinguished artist or painter happens to be a guest at the house. Many of these visitors, who come from various parts of the world, have "thrown" rough sketches about the walls, doors and window-panes, which materially add to the attractiveness of the studio.

Brooklyn is, in a quiet way, the centre of a pretty strong movement looking to the emancipation of women from various social conventions, yet hardly leading up to the ambitions of these so-called strong-minded women, says the New York Star. The Seidl society, whose immediate object is the intelligent study and enjoyment of music, is extremely strong in Brooklyn, and one of its incidental outgrowths is a marked sentiment against the convention that forbids young women to attend entertainments at night without male escorts. It is not generally known that the Pratt

Institute, of Brooklyn, owes much of its success to the work of one unmarried woman, and that the Young Women's Christian Association of that city is contemplating a really large undertaking for the improvement of the condition of shop women. Many of the active workers in such matters are impetuous young women, who are short haired neither in fact nor in deportment, but simply every-day girls, to whom the wish and the opportunity have come of doing some other things than the narrowly social duties that fill up the lives of most women.

Mrs. Annie Besant, is said to have few rivals as an after dinner orator. Her voice is clear and melodious and her mental grasp of the subject under discussion is remarkable. Her great speech at Westminster hall in her own defense before the chief justice of England won the admiration of the queen's attorney general.

Mrs. Campbell, the wife of the Ohio governor, is a tall and handsome brunette. She carries herself in a stately manner, and is always exquisitely dressed. Over her dark eyes she wears eyeglasses, which rather add to her beauty than detract from it.

DIVINITY IN HUMANITY.

TO THE EDITOR: The war of words that is now constantly waging about "the divinity" of "the man Jesus, called Christ," provokes in me a desire to occupy a brief space in THE JOURNAL in an expression of my views of divinity as manifested in Jesus and as possible to other individuals in this or any other age of the world; together with the office of this God-like faculty in our kind.

Whatever may be the significance the recognized authorities in language may attach to the term divinity, its whole pith and force may be expressed in the simple affirmation; Truth, and truth only, is divine! This fact, together with another fact still, viz.: Truth is the only immutable or immortal thing in the universe, kept prominently in view would aid very materially in a contemplation of the subject of divinity, as well also in that of the all-absorbing subject of immortality. It is no part of my purpose just now to attempt to state "The Truth," even as it was revealed in Jesus; much less as it is being brought to light by that which he promised to send into the world as "another comforter"—and that he defined as "the spirit of truth," to serve as a "guide to all truth"—but simply to insist that this is all that can bring us *en rapport* with the divine in nature and develop in us the element contemplated as immortality in each of the five instances wherein the apostle applies that term. A knowledge of this, "the truth," as it was partially revealed in Jesus, who, we are told, brought life and immortality to light through the gospel, and as it is being still further revealed by that "other comforter," knowledge of the truth is the only means whereby we may become "partakers of the divine nature" as contemplated by one of the co-workers of Jesus when, in his second epistle general to the saints, he said: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Divinity, as is the case with immortality, is centred in God—the infinite, eternal and universal Good—and we become partakers through knowledge thereof. Hence the saying of Jesus: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." And in this sense—having a knowledge of God—and no other, Jesus was divine. And he was a promise, or prophecy, of the same to us if we keep his word and do his work; he having "suffered for us"—on account of us—"leaving us an example that we should follow his steps; who knew no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself unto him that judgeth righteously, . . . that we, being dead unto sin, should live unto righteousness"; and thus become one with God as he was, and as he prayed that those the Father had given him to be co-workers with him, together with all them that should believe on him through their word, might be. A

thing possible to his mind, or he would hardly have prayed for it to occur.

He was no more God, or divine, than I am, except as he was characterized by a greater knowledge and love of the truth than may be my condition; which, if true, can only be reckoned as my misfortune that my measure is not of greater capacity. My little cup is full, and that is all that I can bear until it grows larger. This, I feel, it is surely doing, though it be ever so slowly. And it is certainly within the bounds of a possibility for me to reach his full measure; otherwise I am not a subject of this remarkable prayer of his. If he was a "teacher sent from [or of] God," and prayed that men might be one with the Father, as he himself claimed to be; and admonished them, saying: "Be ye perfect, even as I am perfect," ay! "even as your Father which is in heaven is perfect"; all this is certainly possible to them. Otherwise the prophecies all go for naught, Christ is turned into a myth or a fraud and the hope of the world that has been founded upon him as the sent of God—a Messiah or Savior—crumbles into ashes or dust, and thousands, ay, millions, there be who are "without God and without hope in the world." But with this view of the matter, that Christ was sent and set as an example to us and that we have the capacity to conform to all of his prospects and examples, doing his work and heeding his every commandment, and filling "the measure of the stature of the fullness of Christ," as admonished by the great apostle to the Gentiles, the wrangling over or about the divinity of Jesus, so prevalent to-day, would be at an end and each would set himself to the work of preparing himself for the great test that shall determine "who it is that can best work and best agree."

But is it possible that we shall "always be learning but never coming to a knowledge of the truth?" and especially so with light of the higher and better phases of modern manifestations known as spiritual, and so strikingly analogous to the revelations of primitive Christianity as to the fruit of its mission into the world?—conditions that are beginning to be represented by the harmonial philosophy, of which THE RELIGIO-PHILOSOPHICAL JOURNAL is perhaps the ablest and fairest exponent among the great number of periodicals devoted to its advocacy in this and other countries—a light shining in upon and lighting the souls of men of the largest mental caliber characteristic of this wonderful age of progress? and not only lighting, but purifying and ennobling such souls by inducting them into the divine—the Christ-like life? I think we are rapidly coming to a knowledge of the truth in the sense contemplated by Jesus when he said: "If ye continue in my word then are ye my disciples indeed and ye shall know the truth, and the truth shall make you free, and if the truth shall make you free ye shall be free indeed!"—free from sin, as shown by his answer to those who challenged him, saying: "We be Abraham's seed and were never in bondage to any man! How sayest thou then, ye shall be made free?" viz.: "He that committeth sin is the servant of sin!" And this idea is entirely compatible with the first doctrinal announcement of the New Testament scriptures, to wit: "He shall save his people from their sin"; and with the prophecy of him too: "There shall come out of Zion the deliverer, who shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sin." And this, I repeat, is just what the light of modern Spiritualism, in its best aspects—that which is worthy to be called Spiritualism, because it is spiritual and not carnal—is doing for those who accept and enter into its philosophy, saving them from, or "taking away their sins" by teaching them how to live and act in conformity to the laws that govern the physical and moral universe; which in their last analysis, are all divine. Hence the justness of that comprehensive thought, so beautifully expressed in

"All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil universal good;"

so that, in the end, "To him that is pure, all things are pure," though they may not be expedient because of the presence of the appearance of evil; which, though phenomenal and not absolute in its nature, is

"... A monster of such frightful mien,
To be hated needs but to be seen.
Seen too oft, familiar with her face,
We first pity, then endure, then embrace,"

if we are not wise unto salvation by virtue of the presence and influence of "Divinity in Humanity."
J. B. COXE.
GONZALES, TEXAS.



REV. A. N. ALCOTT ANSWERS ATHENE.

TO THE EDITOR: The point of the criticism by "Athene" of the article entitled "The Nature of the Resurrection of Jesus and its Place in the System of Christianity" seems to be that in the above mentioned article Jesus was regarded as a man and not as Jehovah. "Athene" says: "If we admit that it was Jehovah himself who came, lived, died, and was raised, all obstacles and difficulties that obstruct a rational understanding of this, the greatest of all themes, are at once removed, and the scene of his birth, miracles, transfiguration, death, burial, and resurrection, all stand forth in successive order, clear to the understanding of all who view and recognize these events from a spiritual standpoint."

On the contrary, the writer begs leave to affirm that right here is where insurmountable difficulty begins. This critic transports us into the midst of the world of ancient ideas. In those old times mankind could not even learn agriculture naturally; a god or a goddess must teach it to them. So of art, music, wisdom, and philosophy. None of these in the ancient theory, originated in a human source. All came to men coined to hand from the skies. This theory was extended to religion. But it was simply a mistaken philosophy of things. Rather, if God be immanent in the nature of all men, we have a perfectly natural ground in man for all arts and knowledges; a perfectly natural soil or divine element in him whence his religion may spring. All this divine element has to do is to flower. When it flowers in wild places, we shall have the comparatively crude and imperfect blossom. And when it blooms under propitious heavens and in a superior environment, we shall have a blossom comparatively perfect and sweet. But it roots in God, or in the divine in either case. My critic perpetuates the reasonings and interpretations of two thousand years ago. That is my friendly criticism on "Athene." Our readings of the material universe, of its creatures, events, and methods of government, have diametrically changed. My critic writes as if there had been no change in these. Man has himself to our apprehension become divine in these latter years, and we do not now belittle Jesus, but rather truly and properly exalt him by making him man only without the old-fashioned theological plus. For when we make Jesus man only we include in him the divine, because of our theory of the Divine Immanence, and neither he nor any other human being can any longer be regarded as merely man in the old-time empty sense.

It is a Hindu Avator that this critic suggests to us. And even after "Jehovah descended and became a man to teach and regenerate man," he was compelled to "choose at first twelve disciples" in order to supplement and perpetuate his contact with human nature. The work was still lame and incomplete. And how bungling and awkward the scheme beside the doctrine of the Divine Immanence in all souls, as a well-spring of perennial religious suggestion.

But nothing natural seems to please my critic. Has mankind not yet learned that it cannot constitute a creature superior to what comes natural from God's hand? Jesus, as God made him, is not divine enough. Man must make him over into his own mental image. If a theological hand can be laid on the Christ, and can be allowed to refashion his nature, it could be superior to any nature made merely in the Divine image. So we have the theological God-man conception of Jesus furnished us which makes him a hybrid: a miraculous mixture in his personality of two different orders, or natures. This is simply caricature and not nature. A divine man is infinitely superior to any such being of theological manufacture. Every orthodox conception of the nature of Jesus is deformity and fiction. All attempts to make Jesus other than man with a divine man's nature, with both its limitations, is a piece of handiwork bearing a relation to the true, very like that of the cut flower to the rose, or the chiseled marble statue to the living, throbbing flesh and blood of the human frame. The natural rose and the natural man gradually surpass the finite inventions. The current theological

conception of Jesus is nothing but a work of human art. And by no means of theological art in its best days, but of an art in divine affinity, and unconscious sympathy with those times when gods could come down to men as in the forms of Barnabas and Paul, and when an anvil could in eighteen days fall from side to side of the universe. Can we possibly now believe that the infinite Jehovah who fills our infinite universe—a universe so great that light traveling at the rate of 186,000 miles a second cannot reach us in several centuries coming from the stars—enshrined himself within the corporeal measure of a man? Must we, in order to be Christians, believe that this Jehovah, who is only in small part compassed by the dimensions of the universe suggested above, was actually born a babe, was circumcised, learned the carpenter's trade and worked at it, was baptized, ate, drank, slept, wept, disputed, sermonized, was crucified, died, was buried, rose from the dead, was seen in his human spiritual form by his disciples, and again "appears as the Almighty as described in the first chapter of Revelations," "Clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, white as snow, and his eyes were as a flame of fire." He who can in our time believe this—it was not so in the old time—is entirely prepared to dispense wholly with his intellect on this question. His head can only be a burden to him. The present writer respectfully suggests by way of retort: "This is only another form of betrayal and rejection of the Son of Man." Nothing can more effectively drive men away from Jesus, and from the Christian religion than such absurdity as this.

Again, as a leader, inspirer, and exemplar, Jesus is unspeakably more helpful to us as a divine man than as an incarnate God in the theological sense. If it were God himself who lived that life, did that work, and performed duty even unto death, how can we be inspired by the example of God to attain to it. But if Jesus were verily our real brother, bone of our bone, and flesh of our flesh, then we can hope to imitate in some degree the lofty spirit, and consecration which characterized him. Had Jesus actually been God, it would have defeated the very purpose for which he appeared. He could not have been an instructor, guide, and inspirer of mortals by his example. My critic complains that such a theory of the resurrection of Jesus, as the one contained in the article referred to, denies or rejects the plain story of scripture. He seems to forget that these New Testament records were not completed and accepted as authoritative till from 125 to 175 years after the events themselves are said to have transpired, and that aside from the simple facts that the disciples believed firmly that they had seen Jesus after his crucifixion and death, no human being can tell at present what embellishments in the details the original event may have received in the narratives. Even a conflict with the narratives is not necessarily a disagreement with the original events themselves. But the article endeavors to be in harmony with the narratives as we have these, when those narratives are interpreted consistently with Paul's explanation of the new spiritual nature. It is sufficient ground for confidence, and rejoicing of the disciples actually saw Jesus as a risen man only, and in his new spiritual bodily nature. It will suffice to take away the sting of death, ennoble, and dignify our nature, and kindle immortal hope. There can be no question, it seems to me, that Christianity got its first impulse, conviction, enthusiasm, and life from their burning belief that Jesus had reappeared to them after his death. And they wove this fact as best they could into the other theories of the time about the invisible life.

As to the Christian religion in the future, we can feel sure, it would seem to me, of one thing. The theological views to be held hereafter, must, in order to be entitled to much respect, rest on grounds arrived at by the principles of the scientific method of study. This method of study will be applied to spiritual nature as well as material nature. The future will not allow us to walk on air to our theological conclusions, as men formerly did, and as my critic does now, on *a priori* principles. These principles must be constantly checked, and corrected by the *a posteriori* method.

Let me put my closing point *ad hominem*—no *ad mulierem*. My critic's *nom de plume* is "Athene." Of course then she must be a goddess. "Athene," then, judging from the order of supernatural ideas in which she revels, will have no difficulty whatever

in believing that her ancient namesake, Minerva-Athene, once upon a time became incarnate in comely Phya, tall of stature, and rode into Athens on a chariot, preceded by heralds, to confirm Ristratus in his authority over the city. Ristratus sat by her side, and the event was accepted, *bona fide*, by the multitude. Those were the good old days when flourished the supernatural, and miracle more than they do now like a green bay tree.

A. N. ALCOTT.

ELGIN, ILL.

WANTED, MEN.

TO THE EDITOR: Men of strong expressive character rather than creatures whose largest merit is reputation.

Men possessed of brain-breadth; men cultured and having in easy control the animal instincts; men of mental equipoise and possessed of inflexible integrity; humanitarian, masterful, brainy men; not the irreligious animal, but men cultured and free from all baseness; the hourly register of whose life is the religion of righteousness; faith in goodness; manufacturers, bankers, merchants, and professional men whose religion enters as the mainspring of all business transactions—profession always subservient to the principle of even-handed justice; men whom money cannot buy—such are the men we want.

The superior man is strength to the weak, feet to the lame, eyes to the blind.

An early writer puts it: "They that are strong ought to bear the infirmities of the weak." A teacher earlier yet, made it the business of his life to sympathize with and relieve human distress irrespective of caste, color or creed. He taught men to be compassionate and merciful. He gave sight to the blind, hearing to the deaf, strength to the helpless, and healed the sick of all their diseases. The history of his very benevolent practical life makes him the most heroic humanitarian of his race. Philanthropic philosophy taught. "No man liveth unto himself," long before Gamaliel's pupil addressed his epistle to the Romans, in which he sets forth this principle as the best basis for conserving the highest interests of intercourse among men, and clean up-building of society.

Capable good men, men efficient in executive ability and unswerving fidelity, are in demand in public life. Even our political primaries and nominating conventions heretofore proverbially corrupt are now requiring for their suffrage good, clean men, honest and true. And editors of party organs are busy citing the great decalogue, and piping the changes on "Thou shalt not steal." This, though exceedingly fitting and refreshing at this juncture of party turmoil and transition, yet the misfortune is that it was not enforced before our great city treasurer with his corrupt brotherhood of bank wreckers, treasury looting politicians and creedal saints got away with millions of trust-moneys. Men are wanted who look upon public office as places of public trust, not for private gain. Honest men, whose virtue is impregnable to temptation and free from money greed. Men diligent in business, fraternal and fervent in spirit, joining their fellows in plans for the general welfare fulfilling the happy prophecy, "The liberal deviseth liberal things, and by liberal things shall he stand." Such are the men needed in this epoch of world-wide transition. Men for the hour when governments are changing and the irrepressible spirit of progress is revising else pulverizing the creeds, preparatory to abolishment. This age is thoroughly utilitarian, and our busy vulcans of advance thought care less for theology and more for humanity. Valiant-hearted men possess of courage sufficient to express in all candor their real convictions. We are blessed with many such, and the number is largely on the increase; affording good promises of much greater increase in the coming generations. Men, of staunch and broadly enlightened intellect, cultured in the humanities, fearless founders of enterprises for social amelioration, liberal and constructive, rather than destructive, ready to build up society intelligently; able, robust character-builders.

Iconoclasm is easy, perhaps. Prompted by the back brain, destruction is seen on every hand. Men, are wanted, cultured to the capacity to see without regret, hate-engendering creeds, with all systems outgrown by American civilization, pass away with the debris of the dead past. Men, faithful to the world's best interests, and who are not dismayed by the shameful contentions of scholarly creed-mongers to prolong their fat livings. What would become of these contentious D. D. S.'s had

they to work with their hands to live? Some, perhaps, would find themselves in the prize-ring.

For modes of faith let graceless zealots fight
His can't be wrong whose life is in the right.

The mind is the measure of the man, and without creed, cross or compass other than "He that doeth righteously is righteous." Man is saved from the consequences of wrong-doing. These are the men wanted, because they are the great men—the world's best character-builders; their efforts build up and give us good society.

The sweet little eight-year-old curing the sick by manipulation and laying on them her happy, healing hands is a greater benefit to suffering humanity than the burly priest who, in the arrogance of his self-sufficiency, forbade her exercising the spirit-given power. In referring to the inhuman cruelties practiced in the past on men, in many cases better than their fiendish tormentors, it is not that the retrospection is pleasing to us, but rather by turning on them the calcium light of American civilization, these errors and fanaticisms of the early formulators of man-enslaving creeds, I would make them more odious and expose the ecclesiastic craft which would continue to impose them upon American citizens, who are larger hearted and in possession of liberty greater than that conferred by any dogmatic, man-made creeds. Thanks to the great universal spirit of inspiration which has made us what we are, and will make the world equally free. Thanks to the editors inspired by this great liberty-giving spirit, for upbuilding philosophy and liberal religious thought. All respect and honor to the minds inspired by the spirit of American independence and courage to express their heart throbs in unison with the onward march of the veterans and sons of social and religious liberty—progress untrammelled of humanitarian thought.

Through the ages one eternal purpose runs,
And minds of men are widened with the processes
Of the sun.

W. D. RICHNER.

PHILADELPHIA, PA.

HE WANTED AIR.

Among the guests at a certain private residence in Detroit during the recent encampment was a well-known professor in a noted eastern college, says the *Nashville American*. The professor had as pleasant a room as there was in the house, but though it was on the corner and had a chance for a circulation of air, there was no air to circulate, "and," said the adjutant, "you know how hot it was. One morning the professor appeared at the table with his hand bandaged up in a cotton cloth. Of course every one was anxious to know the cause, for he had gone to bed all right the night before. 'Madam,' he said to the hostess, 'I don't know how to apologize to you for what I did last night in my room. The pain in this hand is nothing to the humiliation I feel at having so meanly repaid your kind hospitality.'

"This speech set us all on edge. 'Why, professor, what in the world did you do so dreadful?' 'Madam, perhaps you know it was hot last night. Though my room was as pleasant as could be, still I must say, it was hot there. It was long before I could get to sleep and when I did I had dreams of fires and of scorching flames rushing over me. I felt that I must have air or die, and in my sleep I rose and endeavored to open one of the windows. It would not open. I pulled and wrenched and tugged, but could not raise the sash. At last in desperation I dashed my fist through the pane of glass and at once felt the relief of a cooling breeze. I went back to bed and slept soundly and comfortably until morning. When I awakened I was conscious of a pain in my hand. I saw it was cut and bleeding and that the bed clothes were red from the flow. Suddenly there came to me a consciousness of my agony during the night and I looked at the windows to see which I had broken. Madam, I assure you—

"Why, professor, you needn't worry about a light of window glass. I assure you I feel more concerned about your hand."

"But it wasn't window glass I broke," exclaimed the professor. "That is what worries me."

"Well, what was it you broke?" we all asked in chorus.

"The glass door in the bookcase," was the answer. "I was actually tugging away at that bookcase door trying to open it, and when I smashed the glass I was certain I felt the breeze."

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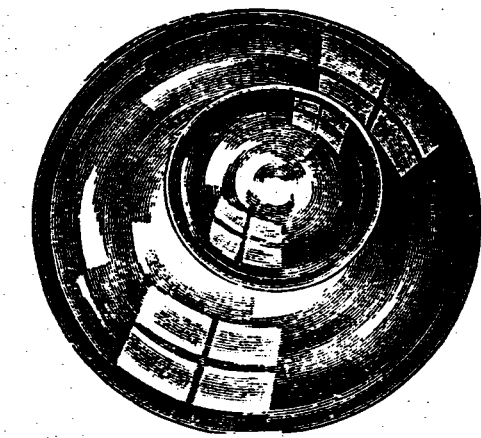
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Between the gates of birth and death
An old and saintly pilgrim passed,
With look of one that witnesseth
The long-sought goal at last.

"O thou, whose reverent feet have found
The Master's footprints in thy way,
And walked thereon as holy ground,
A boon of thee I pray.

"My lack would borrow thy excess,
My feeble faith the strength of thine;
I need thy soul's white saintliness
To hide the stains of mine.

"The grace and favor else denied
May well be granted for thy sake."
So, tempted, doubting, sorely tried,
A younger pilgrim spake.

"Thy prayer, my son, transcends my gift;
No power is mine," the sage replied,
"The burden of a soul to lift,
Or stain of sin to hide.

"Howe'er the outward life may seem,
For pardoning grace we all must pray;
No man his brother can redeem
Or a soul's ransom pay.

"Not always age is growth of good;
Its years have losses with their gain;
Against some evil, youth withstood
Its hand may strive in vain.

"With deeper voice than any speech
Of mortal lips from man to man,
What earth's unwisdom may not teach
The Spirit only can.

"Make thou that holy Guide thine own,
And, following where it leads the way,
The known shall lapse in the unknown
As twilight into day.

"The best of earth shall still remain,
And Heaven's eternal years shall prove
That life and death and joy and pain
Are ministers of Love.

—JOHN GREENLEAF WHITTIER.

I AM A KING.

I am a king.
My palace is a tent;
Of scepters I have two,
My rifle and this rod of light bamboo;
My kingdom is this forest's wide extent.

My minstrel choir,
A thousand tuneful larks,
Who wake their sovereign with harmonious
sounds;

My clown, this crippled crow; my ministers,
My steed and yonder brace of lusty hounds.

I have no foes;
My subjects dwell at ease
And furnish willing tribute to my court;
My deer possess these mountain wilds in peace;
On that blue lake my happy wild-fowl sport.

We fear no plots,
My loyal court and I;
In safety we lie down.
Quite easy rests the head that wears the crown,
Where is the monarch envies not King I?

—MRS. CHARLES B. FOOTE IN THE COSMOPOLITAN.

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Came quite in disgust, one day, to me.
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(As the loathsome touch seemed yet to thrill
her),
She cried: "Oh, mother! I found on my arm
A horrible, crawling caterpillar!"
And with mischievous smile she could scarcely
smother,
Yet a look, in its daring, half-awed and shy,
She added: "While they were about it, mother,
I wish they'd just finished the butterfly!"
They were the words to the thoughts of the soul
that turns
From the coarser form of a partial growth,
Reproaching the infinite patience that yearns
With an unknown glory to crown them both!
Ah! look though largely, with lenient eyes,
On whatso' beside thee may creep and cling,
For the possible beauty that underlies
The passing phase of the meanest thing!
What if God's great angels, whose waiting love
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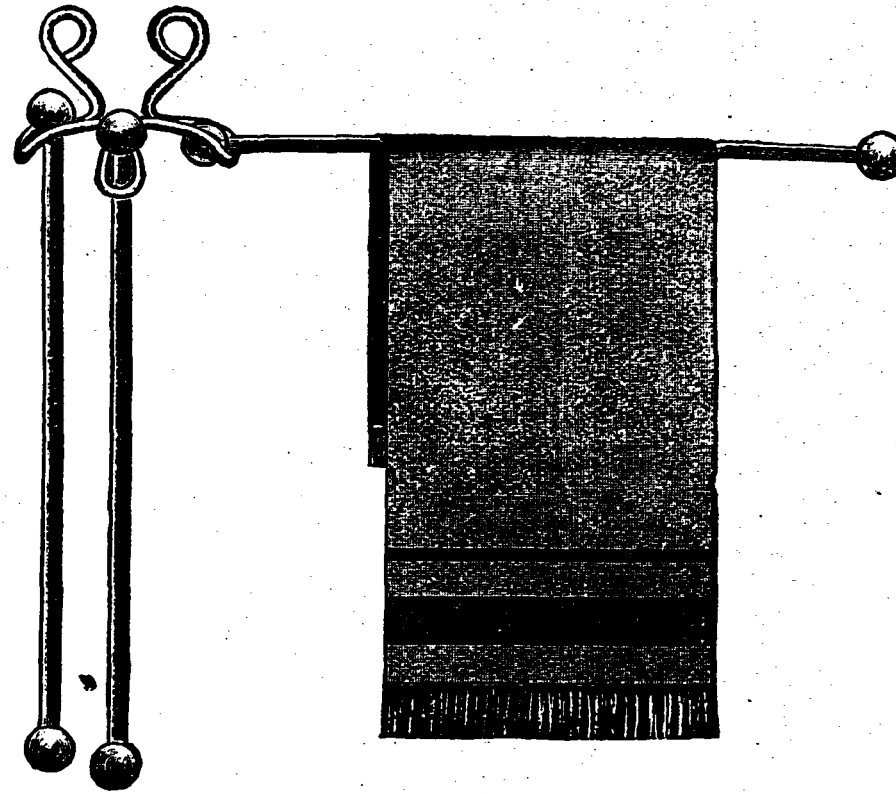
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"CLEAR GRIT."

In the midst of all the namby-pamby posing as martyrs, reformers and philanthropists it is refreshing to come across every now and then a living example of clear grit; to see an individual bearing burdens silently, and with a smiling face assisting others to carry theirs, and trying to make the world better "within the length of his cable-tow." It fills me with divine hope to contemplate such a character and to observe how obstacles melt away at the approach of this splendid specimen of God's best workers. When this clear grit is polished with wisdom, and aglow with love for humanity there is nothing on earth or in the heavens that can withstand it. I have known individuals combining these imperial forces. I know a few of them now; and they are mostly women; women with hard heads, not carrying their hearts on their sleeves nor advertising their virtues and achievements to the vulgar world. I have six of these women in mind at this moment, none of them very far from fifty, whose histories if written would record noble deeds, patient living, lives of clear grit tempered by wisdom and sweetened by unselfish love, achievements surpassing those of the military hero in bravery and acute reasoning. Clear grit is sexless; but its display may be modified by sex and circumstance. Yet in my experience it is oftener found in women than in men. The rationale of this is too long for exposition in this column.

Without clear grit in many men and women where would the world be to-day? It is not pleasant to contemplate what would have been the history of the race had not moral sand entered into its composition. One may secure helps in picturing the moral and physical condition of a gritty race by a swift glance over one's own acquaintances,—especially if one has much to do with public activities, particularly with those of reforms. Thousands upon thousands of weaklings are impelled by sentiment and some intellectual perception of truth and justice to espouse a reform, who are only so many deadweights; aye, worse than inert matter; for their lack of grit in the hour of supreme trial often cripples leaders and the brave legions that but for these useless human encumbrances might win glorious victories.

Pugnacity, disputatiousness, brag and bravado are not indications of clear grit,—any more than are whining cant and sanctimonious bearing evidences of piety; nor more than are maudlin pleas for charity, such as are often seen in print, evidences of a truly generous nature. Clear grit vaunteth not itself; neither is it puffed up with pride or self-conceit. The individual possessing it wastes neither time nor vital force in extolling his own prowess in the past or proclaiming his own capabilities for future trials. Nor is he over-anxious to have his virtues appreciated and his work acknowledged in his day and generation. True grit enables the possessor to persistently pursue his way undaunted by opposition or inadequate equipment, with a lofty purpose and sublime faith in the ultimate triumph of the good and the true.

This may seem an inapt preachment for the publisher's column, and possibly it is; but if my readers will reflect upon it and draw correct inferences and conclusions they will find fuel wherewith to fire their zeal for the work THE JOURNAL is striving to perform. The more they aid this work the greater will THE JOURNAL benefit thereby and the stronger it will grow.

"THE SPIRIT-WORLD."

Among the many testimonies to the value of Dr. Eugene Crowell's remarkable book, "The Spirit-World: Its Inhabitants, Nature and Philosophy," the following by the distinguished educator Professor Hiram Corson is of especial value both as the opinion of a learned and most able man and also as portraying the importance of the book in a direction not touched upon so lucidly and explicitly by others. Here is the extract from Prof. Corson's letter to Dr. Crowell:

"I would say of your book so far as I have read it that it may do good in one especial direction, namely: that it may serve to modify somewhat if not to change the sublimated ideas which perhaps the great majority of Christian people entertain in regard to spirits and spirit-life. I like your book therefore because it represents the world of spirits as a human world. If it represented it as a sublimated, transfigured state of being I would not believe it."
—(Signed) HIRAM CORSON.

One of the oldest and most respected of the Boston Unitarian ministers writes thus of THE JOURNAL in a private letter to our contributor Herman Snow: "I thank you for the papers you sent me containing your interesting sermon. That Chicago paper—to which I have been for some time a subscriber—is by far the best paper I take. I would not be without its weekly perusal. I had read your sermon with hearty appreciation. I have put in circulation the extra ones you sent and trust that they will bless many with new light and hope, as they are bound to do."

Mrs. Clara M. Bisbee, of Boston Society for Ethical Culture, is ready to give lectures outside of Boston on the following subjects: 1. Worldly Wisdom. 2. Friendships of Men and Women. 3. Monogamy vs. Polygamy. 4. Conjugal Growth, or the Process of Assimilation. 5. Conjugal Growth—Labor and Recreation. 6. Heredity, a Factor in the Evolution of Man. 7. The Child's Birthright. 8. Child Training. 9. Our Country. 10. The Functions of an Ethical Society. Mrs. Bisbee's address is Clarkson street, Dorchester, Mass.

At North Danville, Va., a section of the American Branch of the Society for Psychological Research has been organized for experimental work. Many prominent men and women of the place are active members

and the section is to meet once a week. There ought to be a thousand such working sections in the country. THE JOURNAL is sure that Dr. Richard Hodgson, Secretary of the American Branch S. P. R., 5 Boylston Place, Boston, Mass., will afford every assistance in his power to those desiring to organize local auxiliaries.

B. F. Underwood gave an address last Sunday evening in Powers' Opera House, Grand Rapids, Mich., to an audience of 1,000 persons, on "Woman—Her Past and Present." He lectures there again next Sunday afternoon and evening on "What is Agnosticism," and "The Relations of Capital and Labor."

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—Civil Service Gazette.
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THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Labouchere, editor of the London *Truth*, says that he does not think the popularity of the Prince of Wales has permanently suffered from the baccarat scandal. "The general feeling was," he writes, "that it might be well for him to so arrange his amusements as to manage to keep out of the law courts."

The Presbytery of Rochester, revising the report on revision of the creed by the general assembly sitting at Detroit, by a large majority struck out the following: "Neither are any other redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only." The Presbyterians may allow us all to be saved after awhile.

The founder of the "brotherhood of moralists" says: "Spiritualists cannot become members of the order, because our constitution declares that we regard beliefs in special providences, miracles, prophecies, witchcraft and spirit manifestations as vain delusions. Narrow-minded or intolerant persons are not admissible, for the first clause of our bond of union reads as follows," etc. Only "narrow-minded or intolerant persons" would join a society for the promotion solely of brotherhood and morality, which excludes moral men and women on account of their religious or philosophic views. The brotherhood of moralists is in fact no brotherhood at all. The name is kept in certain papers and subscriptions are solicited. That is all. There are a great many so-called liberals who are easily humbugged.

The New York Metropolitan Museum of Art has been open to the public on Sundays for several months. The average attendance has been about 6,800 per day. Beginning with August 2, by which time the novelty of free admission had worn off and the character of what was to be seen had become generally understood, the average Sunday attendance has been 5,200. The trustees, who at first seem to have feared that the character of the Sunday attendance had sunk the museum to the level of a dime show of monstrosities, are now free to admit that the experience of Sunday opening fully warrants its continuance. The people for whose benefit the experiment was made avail themselves of it in steadily increasing numbers, and its value as a contribution to popular education is no longer open to doubt.

At the Ecumenical Methodist Conference, held in Washington last week, Rev. William Gorman, of the Belfast Irish church, said: Woman was kept out of certain councils of the church where her gifts were most needed and where her work should be welcomed. He concluded by saying that if woman in the pulpit was obnoxious it could be easily remedied by taking away the pulpit and leaving the woman. Rev. Thomas Hunt, of England, said that women formed a majority of the church and should have important duties to perform. The church employs them in minor work, but he held that there is a higher work for them to do. Their work for the suffrage and for temperance

had been great, and if they desired to preach the gospel let them, he said, preach it. In the five-minute discussions which followed a half dozen delegates addressed the conference on the topic under consideration—most of them favored the admission of women into the pulpit.

James Parton who died at Newburyport, Mass., last week, was not a writer of the first rank, but he did much creditable work. He was an industrious and prolific writer of biography and his lives of Greeley, Jefferson, Franklin, Aaron Burr and Voltaire have been widely read. Mr. Parton was very pronounced in his religious radicalism.

Bishop Foss issues a card in defense of his decision in the case of Mr. McCracken, the colored member of the Mt. Pleasant, Iowa, Methodist Episcopal church. He says that the only question submitted to him was whether the brother had been received into the church. Exactly so, and the Bishop decided that he was not a member when he was; when he had been received, his name and that of his wife having been formally entered upon the book of the church. Rev. W. G. Thorn, of the First M. E. church, has stated he himself put the name on the books and afterward took it off. The reason for this was that eight leading members objected to the membership of the colored brother. Dr. J. O. Ball, of Mt. Pleasant, in a letter to the Burlington *Hawkeye*, says: "Such men as Rev. J. W. Spaulding, Rev. Dr. T. Corkhill, Rev. Dr. McDonald, Rev. G. Swanston, Rev. Orr, Ex-United States Senator James Harlan, Prof. Gus Walters, Dr. Day, Prof. Grumbling, and many other prominent members that I might mention, and in fact, the most of the members of the church say that he was received in the church as a member, and we still think that he is a member of the First M. E. Church."

At the last session of Parliament a motion calling for the abolition of a number of well-paid offices connected with the hunting of deer in Windsor Park actually drafted was withdrawn, so it was stated, in consequence of a promise by a member of the government that the Queen herself would take action in the desired direction. No such action has yet been taken. A number of tame deer have been captured and are now kept in confinement for "the chase." A correspondent of the Chicago *Herald* says: A meet of the royal stag hounds is a favorite occasion for cockney sportsmen to show themselves off in red coat and top boots. They flock down to Windsor in scores and hire their horses on the spot. The company is generally of a mixed character and genuine sportsmen rarely attend. The deer is taken to a starting place in a closed cart and is often so terror-stricken when it is dumped out that it has to be beaten with sticks to make it move. It is given a short start before the dogs are let loose after it and scarcely has sufficient gameness to afford a long hunt. More frequently, it is overhauled in an exhausted condition after a short run, packed into the cart again and taken back to the paddock. It has been known to get on the railroad track and patiently wait for a train to come along and kill it, and tales have been whispered of butcheries by the keepers in the royal paddocks of deer maimed by the dogs or exhausted by fear and unwonted exertion. The strangest feature of this senseless and bar-

barous "sport" is that it is carried on in the royal park by royal fervants, with the direct connivance of Queen Victoria, who is patroness of the royal society for prevention of cruelty to animals.

Somebody who claims to know all about the mosquito, writes: The mosquito does not bite. He bores. Yes, of course, you knew that; but you didn't say it, and perhaps it isn't plagiarism to say what other people know. The mosquito bores with a single gimlet, and when he has struck what the people down in Muncie, Ind., would call a gusher he drives two piles down beside his auger, pries all three apart, and through the hollow triangle, if I may coin a few geometrics, he draws the blood. The female of the mosquito is the only one that bites. The female is the only one of any kind that troubles. It is said that not one mosquito in a hundred thousand ever tastes human blood. That shows how mean they can be when they try. That a hundred thousand mosquitoes should hum about your ears from dark till dawn only for the pleasure of allowing one of their Clan-na-Gael crowd to get a taste of your life's blood is the worst part of the insult. No one on earth would object to letting the one-hundred-thousandth mosquito come in and get all the blood he could hold if he would only keep the rest of his family at home.

Dr. Spalding, Roman Catholic Bishop of Peoria, says: The World's Fair should, I think, be open to the public Sundays. The Jewish Sabbath, as St. Paul declared, was shadowy and typical, consequently destined to pass away. The Sunday, in fact, is not the Sabbath. The first day of the week has taken the place of the seventh; the computation of hours is not from sunset to sunset, but from midnight to midnight; and what is more important, the spirit of the observance is altered. Following the teaching and example of Christ we take a more enlightened and a more humane view of the command to keep the Sabbath holy; and we do this without clear scriptural authority. Nowhere in the Bible is the law of the Sabbath repealed, and yet all Christians observe a different day and observe it in a way which must be called desecration if we are to apply to the Sunday the letter of the Old Testament: "In it thou shalt do no manner of work." "The Sabbath was made for man," says our Lord, "not man for the Sabbath," and when we teach that the day of rest is meant to subserve man's religious, moral, intellectual, and æsthetic interests, we are acting the spirit of this utterance of Christ. The Sunday is a day of worship, but it is also a day of repose, of enjoyment. The whole day cannot be spent in church, and they who labor six days in the week in the smoke and grime of factories and mines, should not be asked to shut themselves in darkened rooms on the day on which Christ lifted the gloom of death from the all-hoping heart of man. A World's Fair is not held merely in the interest of commerce; it is a mighty instrument of education. . . . Why, then, when the people have spent a portion of the Sunday in worshiping God in the churches, should they be prevented from passing a few hours in studying and admiring the work of God, wrought by the hand of man? If the Exposition is closed on Sundays large numbers will not see it at all, or will see it in a hurried and useless way.

ECCLESIASTICISM THE DEADLY PARASITE.

Should what follows seem severe we disclaim in advance all sectarian prejudice and affirm a sincere desire to be just. Because of our profound respect for the rights of individuals singly and collectively, and because of deep reverence for all that is good in every form of religious belief, and out of high respect for the truly pious in pulpit and pew are we plain spoken. Never was there in this country such a wide-spread and determined effort by Ecclesiasticism to abridge liberty as that now in progress demanding the closing of the World's Columbian Exposition on Sunday. The indigo-hued parasite which first fastened its life-sapping tentacles on the eastern coast has extended its rootlets into every part of this vast country. Vigilance is required to prevent its absolutely killing the liberty tree on whose succulent juices it has waxed strong and proud.

An insatiable, hydra-headed monster, Ecclesiasticism shows its fangs in every locality; reaches out its Briarian arms to grasp control of every great activity, aiming not only to have the earth and the inhabitants thereof but to jump every claim in heaven and hell. Her devotees seek to found in this land of the free and home of the brave a Puritanic oligarchy which shall dominate the souls and bodies of all human beings within its borders and eventually of all lands, and fix their destiny for this life and the life beyond. In the name of Christ whose teachings they ignore, and of whose spirit they have no conception, is this warfare against liberty, equality and fraternity waged, and this oligarchic sway sought. On another page appears the bull of the Ecumenical Methodist conference evolved from the Puritanical brain of a doctor of divinity and promulgated by that would-be august body as the sentiment of a great sect. We ask every intelligent, liberty-loving person to carefully study the spirit of that remarkable document; remarkable for its falsehoods, its misrepresentations, its pseudo-religious pretenses, and its arrogant assumptions. The dangerous proclivities of Ecclesiasticism were scarcely ever more clearly pictured than, unwittingly, by her henchmen and would-be rulers of men in this Methodist bull, which for audacity and arrogance has seldom been rivalled by any Papal bull. Unlike the bulls from Rome it will prove impotent. Its fatuousness is apparent to all but those whom the slimy touch of Ecclesiasticism has diseased with theological ophthalmia.

The Rev. Dr. Curtis, of Chicago, prefaced the introduction of his document by declaring that the local directory of the Fair was under the control of the railroads, street-car companies and the brewers; and that all these corporations are clamoring to have the Exposition open Sunday. Nothing could be falser than these assertions of this "man of God" as he calls himself. The "local directory" upon which Dr. Curtis vents his spleen is composed of very able men who cannot be controlled in the interests of any special class or classes of stockholders. They were elected by the votes of over 25,000 stockholders. The World's Columbian Exposition is a corporation organized under the laws of Illinois, and its purpose is to make what its name implies and not to make money either for stockholders, transportation companies or brewers. There is not a stockholder probably in the whole number who would not be satisfied to get back half his money after the close of the enterprise. There has not only been no "clamoring" for Sunday opening on the part of the transportation companies and brewers but no request from these or any other stockholders to the directory. We speak authoritatively. We have taken pains to interview several railroad managers, and they declare with one voice that for economic reasons they would prefer not to run any more Sunday trains than they do now. Some of them further say that there will be no profit in transporting visitors to the Fair on week days, and that so far as financial returns are concerned they would be better off were they not obliged to meet the demands to be made on their facilities in 1893. Furthermore the present board of directors have not the authority to decide the question of Sunday opening; they cannot bind their successors. The board

in existence when the Fair is opened will be the body on which devolves the responsibility of deciding the Sunday question. There are few corporations among the stockholders and their holdings are comparatively small and they will have no undue influence with the board of directors. The implication of possible criminal action on the part of the local directory and of corrupt motives, could not have found utterance other than through the lips of a man lacking keen moral sense, nor have been formally promulgated by other than a body of ambitious ecclesiastics.

Dr. Curtis and his Methodist confreres of the Ecumenical Conference declare that Sunday opening of the Fair would be a violation of the laws of the United States and of Illinois. This assertion is either an assumption of ignorance or a premeditated falsehood; the Methodist magnates may say which. There is no national Sunday law; nor can the U. S. Government dictate to Illinois or any other state on this question. The Illinois statute on which the Ecumenical Conference presumably bases its assertion in referring to the laws of this state reads: "Whoever disturbs the peace and good order of society by labor (works of necessity or charity excepted) or by any amusement or diversion on Sunday, shall be fined not exceeding \$25" This statute enacted in 1845 it will be seen does not declare that there shall be no "labor, amusement or diversion on Sunday." It only provides for the punishment of whoever disturbs the peace and good order of society by labor or any amusement or diversion. If peace and good order are maintained that is all there is demanded. If the statute had been framed with the design of prohibiting labor on Sunday, there would have been no qualification in regard to disturbing the peace and good order of society any more than there is in the statute against keeping open tippling houses on Sunday, which reads: "Whoever keeps open any tippling house or place where liquor is sold or given away upon the first day of the week, commonly called Sunday, shall be fined," etc. It is universally known that in the state of Illinois and in the city of Chicago people ride for pleasure, visit the parks where they lie on the grass, listen to music, view the animals and flowers and are pleased and entertained on a grand scale by public corporations authorized by the state. It is also well known that theatres, base-ball parks, picnic groves, etc., etc., are opened on Sundays for the amusement and diversion of all who desire to partake. It is also known that art institutes and many other activities for the instructive entertainment of the people are open Sundays in Illinois and elsewhere; and all this without disturbing the peace of society. True it all tends to disgruntle the minions of Ecclesiasticism, but neither the United States Government nor the Government of Illinois owes allegiance or respect to any ecclesiastical oligarchy and the people will be quick to cut off the head (official) of any public servant who assumes to abridge their inalienable prerogatives.

We grant that in a community where Puritanism is largely in the ascendancy any sort of labor, amusement, or diversion on Sunday might, under the Illinois statute, be construed as a disturbance of the peace and good order of society; but the law is so worded that it will conform to the prevailing sentiment of the commonwealth; and that sentiment is decidedly in favor of rational amusement, restful recreation and entertaining instruction. And it is just this which excites the alarm of ecclesiastics who view with increasing trepidation the growing liberality of the people.

On the day preceding the promulgation of the Methodist bull from Washington the Presbyterian Synod of Minnesota, in session at St. Paul, formulated and published its edict against Sunday opening of the Fair. In spirit and language this Presbyterian bull closely resembles that of the Methodists. The Synod asks the Fair directory "speedily to determine the question," which demand, as above shown, the directory has not the power, even if it had the inclination, to do. The only redeeming feature in the Minnesota document is the resolution which reads:

"Resolved, That if the remonstrance of the law-

abiding citizens and Christian church throughout the United States against the proposed opening of the Columbian Exposition on Sunday be unheeded we may deem it our duty to discourage the Presbyterian people of the State of Minnesota from contributing in any way to its success either by their presence or exhibit."

This is so supremely funny, so entertainingly farcical, so ludicrously inane, that it livens up the sombre blue of its setting. For this little clique of fore-ordained saints to essay the boycotting role as against the World's Fair is too amusing for expression.

The plain fact of the matter is this: While there are honest and sincere members of Orthodox churches, both ministers and laymen, who conscientiously and on what they deem the commands of God, desire to have the Fair wholly closed on Sunday, the ecclesiastical oligarchy is actuated by motives of conquest and propaganda; by an overweening and wicked ambition to dominate the entire life and conduct of the people; by a determination to interpret civil laws in ecclesiastical courts and to enforce the mandates of such courts by violence if need be. To close the Fair on Sunday these conspirators think would help them in enlarging and perpetuating the personal power of ecclesiastics and aid them in exploiting Protestantism to an immense throng from all quarters of the globe, gathered at no expense to the oligarchic exchequer. To dictate the terms on which the World's Fair shall do business, in order to turn the gigantic enterprise to the immediate benefit of the orthodox propaganda is the determination of Elliott F. Shepard's Sabbath Union, the Methodist Ecumenical Conference, their auxiliaries and accessories. Not until the spring of 1893 will it be seen whether they are successful in their machinations.

Far more rational than the attitude of most Protestant ministers in relation to Sunday observance, is that of the Catholic prelates who regard the day as one on which the people after religious service should, while abstaining from unnecessary servile labor, be free to engage in social intercourse and in all innocent amusements. Roman Catholic Bishop Spalding, of Peoria, who regards the World's Exposition as a great educational affair and its opening on Sunday as demanded by the interests of popular instruction and good morals, has made sensible remarks on this subject which may be found on another page of the present issue of THE JOURNAL. We commend to all professing Christians the sensible expression on this question of the late Illinois State Convention of Universalists, to wit:

Whereas, The day was made to promote man's best interests, it is the sense of this convention that while the machinery should be silent, the parks, gardens, art galleries and scientific collections, and all the other attractions calculated to educate and improve the mind, should be opened during Sunday, and thus be a potent means of counteracting the many temptations with which the great city will abound.

UNSECTARIAN SCHOOLS.

The Presbyterian Synod of Kansas, in session last week, denounced the appropriation of money by the government for Catholic Indian schools and urged the establishment of unsectarian public Indian schools. But the Presbyterians must understand that unsectarian schools are schools from which Protestant as well as Catholic religious teaching is excluded. Hostility to Catholicism and favoritism to the Protestant sects must form no part of the policy and conduct of the public schools of this country. The Presbyterians have hitherto been prominent among the denominations that have combined their influence to prevent the secularization of these schools. They have insisted on Bible reading and prayer as a part of the school exercises and have given to Catholics just reason for complaints like the following which are copied from the last issue of the *Catholic News*: "One of the first things was to force on Catholic children the reading of the English Protestant Bible, which they were taught to regard as a complete Bible, the recitation of the Protestant form of the Lord's prayer, which Protestant scholars have long admitted to be

spurious, and which is rejected in the revised version of the Bible, and the recitation of the Ten Commandments in the Protestant form, which destroy connection by cutting one commandment into two and degrading woman by blending two commandments into one. It has taken nearly fifty years to make these oppressors and robbers of Catholics give up the Bible point. They now begin to admit that the Protestant Bible, whether King James, Bible society or revised version, is sectarian so far as Catholics are concerned. This bit of common sense has made its way from the Atlantic to the Pacific, although it is not yet generally received. Many yet cling to the idea that nothing is sectarian unless it is denominationally Protestant. The Attorney-General of the new State of Washington has just given the Superintendent of Public Instruction an elaborate opinion that the reading of the Protestant Bible in schools is strictly a religious exercise within the meaning of the section providing that no public money or property shall be appropriated for religious worship or instruction. This is progress in fifty years, for when the Public School System was established in New York, the first City Superintendent wished to cut off the salaries from schools in which the trustees had decided that the Protestant Bible was Protestant and therefore sectarian. It is probable that all the Protestants, except the Lutherans, will soon favor complete secular public schools. The greatest danger now seems to be from the desire of sectarians, especially the Catholics and probably the Lutherans, for a division of the school fund among the sects, a scheme in support of which a powerful Catholic element in some of the states may bring to bear political influence.

THE HIGHEST ARISTOCRACY.

Among the many able lectures delivered at Chautauqua last summer that of Mary A. Livermore stands unsurpassed for its exalted thought and practical value. She taught the ethics of Spiritualism in that orthodox stronghold; and her glowing words met with hearty good-will from hundreds who did not realize that the eloquent speaker was uttering heterodox sentiments, so clear, convincing and uplifting was her discourse. With "The Highest Aristocracy" for her theme she exalted deeds above creeds and works above words; and argued that altruism guided by wisdom was the basis of the highest and only true aristocracy. "The world owes more to its servants than it owes to its masters." So spoke the white-haired woman; and, continuing she inquired: "Who of us to-day would decide in favor of Napoleon against Wilberforce and Garrison? Whom could we think of mentioning by the side of the great souls of the ages that are gone, who have chosen to be the servants of the world rather than to be masters?" Getting to the kernel of her theme, "We are in the habit," said Mrs. Livermore, "no matter what we say, of judging people by what they do,—by their fruits ye shall know them."

Among the apt illustrations with which Mrs. Livermore adorned and emphasized her argument was the following dramatic incident drawn from her own rich store of experiences:

In the war, at the battle of Belmont, said Mrs. Livermore, when the great guns had ceased to thunder at each other and the keen wintry wind came laden with the pleas of anguish from the field,— "Water! Water!" "Help!" "Water! Water!"—we started with tonics and stimulants for the relief of the wounded. But the guns of the enemy belched forth menace and destruction anew, as the shot ricocheted near us; we had to hold back until flags of truce had been exchanged. I saw a little woman of perhaps thirty, whom I had known for many years, and had thought lightly of. I wondered when I saw her on the field wearing the badge of the Sanitary Commission. It was her boast that she could lead the German three nights in the week through the season and not be wearied, and yet here she was in the midst of the Sanitary Commission forces. I saw her take a basket laden with things for the sufferers; and tying a white handkerchief on a stick she waved it in the face of the guns and went on the field. She did not

heed the shots, but on she went. By and by we were allowed to go. We lost sight of her until morning; then, with her hands and face dabbled with the blood of our soldiers, she returned; the basket she took out filled with stimulants now filled with pocketbooks, photographs, memorandum books and other little articles; she had all the facts in regard to each in her memorandum book. I approached and said: "You must never do this again; you must work more moderately, or you will soon break down." In answer she lifted up her little hands and put them on my shoulder and said: "I have stood face to face with God to-night!" She told afterward how, as she bent over the men and they said: "Can't you say a prayer?" that she, who had never prayed, took the dying hands between her own and besought the Father to comfort them in their dire extremity, and she felt that she was indeed working with God, who is the Helper of the helpless and of all who seek him.

How deeply must have sunk the peroration of this inspired woman,—inspired from the invisible side of life and by the host of bright, intelligent young faces uplifted to hers. It was not merely an exhibition of a trained intellect making its impress upon an audience; it was far more. It was the tried and true soul of a faithful servant of humanity that spread over and enveloped the vast audience and made it one with her in the desire to be helpful, as she carried her hearers to the summit of her theme in these words: "Helpfulness to man is holiness to God. . . . He serveth God who serveth man. Shall we try to live up to the divineness of this beautiful law of service? Shall we cease to complain that our God is unknowable and past finding out, and seek for him through loving helpfulness to his children—our brothers and sisters? Then shall we translate lives of selfish unrest into 'peace that passeth understanding'—then shall we no longer grope after 'the unknown God whom we ignorantly worship,' but shall come to know him as 'Love divine, all love excelling.'"

SPIRIT PHENOMENA AT NAPLES.

An Italian paper, *Tribuna Giudiziaria*, of recent date, contained reports, in two articles, of two séances at Naples, in which Professor Lombroso, the celebrated alienist who is known among men of science all over the world, participated. The reports were translated into French by Commandant Duffilhol for the *Revue Spirite*, in the September number of which they appeared. We give an English translation of the reports, based on the French version of our Paris contemporary.

The reports are preceded by the statement that the two séances were brought about in pursuance of a challenge of M. E. Chiaja, of Naples, to Professor Lombroso, couched in this language: "You refuse to believe in the existence of our phenomena," said M. Chiaja to him. "Well, let us fix on a place of investigation at Naples, or at Turin, at your pleasure, and you will see what a woman without any pretensions to great intellectual powers can do, a medium, who, however, does not, like Cagliostro, take money for a display of her secret powers."

The reports are by M. E. Ciolli, made to M. E. Chiaja and Lombroso:

"Naples, March 2, 1891.

"DEAR FRIEND: I have had the pleasure of sending, myself, your letter of invitation to a séance of spirit experiments to the eminent Professor Lombroso, on his visit to Naples, while at the Hotel de Genève.

Having read it, he with very good grace accepted on two conditions: the first that the press should not have any knowledge of the experiments at which he was to take part for the present; the other that he might examine first the room in which they should take place. In reality he regards our phenomena as simple hypno-magnetic effects.

On the first point I promised on your behalf and my own to keep the trial secret; in the second place to prevent all pretext of tricks or of collusion. I did not want the séance to take place at either your house or mine; I requested that the company should assemble in his own room, if this suited him. I made an en-

gagement for Saturday, February 28th, and I promised that you would be at the rendezvous with the medium, Mme. Eusapia Paladino. Despite your indisposition, I took it upon myself not to delay the experiments. I determined to be at the Hotel de Genève on the evening agreed upon; and in your absence I conducted Mme. Paladino there.

I found there Professor Lombroso and his colleagues MM. Tamburini, Ascensi, Gigli and F. Vizioli. They had put at our disposal a large room in the first story which had been selected by these gentlemen. M. Lombroso commenced by examining with care the medium, after which we took places round a card table, Mme. Paladino at one end, at her left MM. Lombroso and Gigli; I opposite to the medium, between MM. Gigli and Vizioli; next came MM. Ascensi and Tamburini, who closed the circle, this last at the right of the medium, in contact with her. Tapers on a piece of furniture behind Mme. Paladino lighted the room. MM. Tamburini and Lombroso each held a hand of the medium; their knees touched hers far from the feet of the table; and she had her feet under theirs. After considerably long waiting, the table began to move, slowly at first, which the skepticism, if not the declared spirit of opposition of those who composed the circle for the first time, serves to explain; then little by little the movements increased in intensity. M. Lombroso established beyond doubt the raising of the table and estimated the resistance to the pressure he had to exercise with his hands to make it cease at five or six kilogrammes. This phenomenon of a heavy body which keeps itself suspended in air, outside of the centre of gravity, and resists a pressure of five or six kilogrammes, surprised and astonished the learned assistants who attributed it solely to an unknown magnetic force.

At my request, raps and scratchings were produced in the table; hence a new cause of excitement, which induced the gentlemen themselves to call for the extinguishment of the tapers. All remained seated and in contact as has been described; in the darkness, which did not prevent the most attentive watchfulness, violent blows began to be heard on the middle of the table; then a hand-bell placed on a light-stand at a meter's distance from the medium at her left, in such a way that it was behind and at the left of M. Lombroso, rose in the air and rang above the heads of the sitters, describing a circle above our table, where it ended by placing itself upon it. In the midst of expressions of profound amazement which this unexpected phenomenon wrung from these savans, while M. Lombroso, very much impressed, manifested the lively wish of hearing and establishing beyond doubt this extraordinary fact, the little bell recommenced sounding, and again made the tour around the table, striking it with redoubled blows, to such a degree that M. Ascensi, divided between astonishment and apprehension of having his fingers bruised—the bell weighed quite three hundred grammes—was forced to rise and go and sit down on a sofa behind me. I did not fail to insist that we had to do with an intelligent force—which they persisted in denying—and that in consequence there was nothing to fear. M. Ascensi refused, however, to resume his seat at the table. I then observed that the circle was broken, since one of the experimenters kept himself away, and that, under penalty of no more being able seriously to observe the phenomena, it would be necessary at least to keep silence and quiet. M. Ascensi engaged to do this. The light being extinguished, and the circle reformed around the table in the order before indicated, except that M. Ascensi remained on the divan behind me, the experiments were resumed. While in answer to a unanimous wish, the little bell again resumed its ringings and its mysterious aerial circuits, M. Ascensi, on the advice that M. Tamburini had given him at my suggestion, went, without being perceived—by reason of the darkness—and placed himself in a standing position at the right of the medium, and immediately lighted a match, so well, as he has declared, that he could see the bell in vibration in the air, fall suddenly on a bed two metres behind Madame Paladino. I shall not attempt to paint to you the amazement of the learned sitters—a

fire of cross-questions and commentaries on this strange fact was the most striking feature of it.

After my observations on the intervention of M. Ascensi, which was of a nature to seriously disturb the organization of the medium, they again put out the light to continue the experiments.

At first it was a small but heavy work-table which was put in motion. It was at the left of Madame Eusapia, and it was on this that the bell was placed at the beginning of the séance. This small piece of furniture struck the chair of M. Lombroso and tried to raise itself on to our table.

In presence of this new phenomenon, M. Vizioli had M. Ascensi take his place at our table and went and stood between the work-table and Madam Eusapia, to whom he turned his back. This comes from his statements, for the darkness did not allow us to see him. He took this table with two hands and tried to hold it; but, in spite of his efforts, it released itself and went rolling along about three metres from us.

An important point is to be noted: Although MM. Lombroso and Tamburini had not for an instant ceased to hold the hands of Madam Paladino, Professor Vizioli informed us that he felt his back pinched. A general laugh greeted this declaration. M. Vizioli added that for him the hypothesis of a magnetic current did not account for phenomenon of the movement of this work table which although small was heavy, and which in spite of his efforts he could not prevent withdrawing itself from him. On his part M. Lombroso declared as a fact that he felt his chair rise in such a way that it had compelled him to keep himself in a standing position after which his chair had been placed in such wise that he was permitted to resume his seat. He had also had his clothes pulled. In short, at my request, both he and M. Tamburini had felt on their cheeks and fingers the touchings of an invisible hand. They did not think it proper to take a serious view of these touchings which they preferred to attribute to their own involuntary movements, although at the same time they affirm they had not for a single moment broken the circle of hands.

To be accurate, what arrested the attention of all, especially of M. Lombroso, were the two facts relative to the work table and the bell. The celebrated professor deemed them important enough to defer until Tuesday his departure from Naples, which had been fixed for Monday at first.

At his request I engaged for a new séance Monday at the Hotel de Genève. Such, my dear friend, are the facts just as they occurred; I acquaint you with the facts without any comments, leaving appreciation of them to the impartial loyalty of M. Lombroso and his wise colleagues."

"Naples, March 15, 1891.

"DEAR FRIEND: As I had written you Monday, the 2nd inst., at 8 o'clock in the evening I reached the Hotel de Genève, accompanied by Madam Eusapia Paladino. We were received in the piazza by MM. Lombroso, Tamburini, Ascensi and several persons whom they had invited; Professors Gigli, Limoncelli, Vizioli, Bianchi, director of the insane hospital at Sales, Doctor Penta, and a young nephew of M. Lombroso, who lives at Naples.

After the customary introductions, we were asked to go up to the highest story of the hotel, where we were made to enter a large chamber with an alcove in it. Already, in the morning, Madam Paladino had been examined by M. Lombroso, who nevertheless invited his colleagues to proceed with him to a new psychiatric examination of the medium. The examination being concluded and before taking place around a heavy table which was found there, they lowered the large cloth curtains which shut off the alcove; then behind these curtains, at a distance of more than a metre measured by MM. Lombroso and Tamburini, they placed in this alcove a light stand with a soup-plate filled with flour, in the hope of obtaining impressions in it, a tin trumpet, paper and a sealed envelope containing a sheet of white paper, to see whether they might not find on it direct writing. After which all the persons participating, except myself, minutely examined the alcove with a view to assure themselves that nothing had been prepared there

to surprise them. Madame Paladino was seated at the table, fifty centimetres from the curtains of the alcove, with her back to them; then, at my request, she had her body and her feet bound to her chair, by means of linen bands, by three professors, which left her only the liberty of her arms. This done, they took places around the table in the following order: At the left of Madame Eusapia, M. Lombroso, then M. Vizioli, I, the nephew of M. Lombroso, MM. Gigli, Limoncelli, Tamburini; last Doctor Penta, who completed the circle and who was at the right of the medium. On my formal request the persons seated at the table placed their hands in those of their neighbors and put themselves in contact with them by their knees and feet. In such a way no equivocation, no doubt, no misunderstanding was possible.

Monsieurs Ascensi and Bianchi refused to form a part of the circle and remained standing behind MM. Tamburini and Penta. I allowed it to be done, certain that in this there was a premeditated plan to redouble vigilance. I limited myself to recommend that while observing everything with the greatest care, each one should keep himself quiet.

The experiments commenced with the light of tapers enough to light the room very well; on my recommendation some useless tapers were extinguished. After a long wait the table began to move, slowly at first, then with more energy; however, the movements continued intermittent, laborious and much less vigorous than at the séance on Saturday preceding.

The table demanded spontaneously, through striking with the feet representing the letters of the alphabet, that MM. Limoncelli and Penta should exchange places. This being effected, the table indicated that the room should be made dark. This had no opposition and each kept the place taken by him. A moment after, and with more force this time, the movements of the table were resumed, in the midst of which violent blows were heard. A chair, placed at the right of M. Lombroso, attempted an ascension on to the table, then remained suspended on the arm of the learned professor. All at once the curtains of the alcove were shaken and were thrown upon the table in such a way as to envelop M. Lombroso, who was very much excited by it, as he himself declared. . . . At long intervals, by force of some persistent requests, some fugitive lights were seen to appear and disappear. . . . At the moment of the appearance of the lights, and even some time after they had ceased to appear, MM. Limoncelli and Tamburini, at the right of the medium, said they were touched on various places by a hand. The young nephew of Lombroso, thorough skeptic, who had come to sit down beside M. Limoncelli, declared that he felt a hand of flesh touch him, demanded with great persistence who had done this. He forgot that all the persons present formed the circle and were in mutual contact. It was growing late and the want of harmony in the circle disturbed the phenomena. Under these conditions I believed it best to put an end to the séance and had the tapers relighted.

While MM. Limoncelli and Vizioli were taking leave, the medium still seated and tied, we all standing around the table talking about the phenomena of lights, comparing the few and feeble results with those of the preceding Saturday, trying to find the cause of this difference, we heard a noise in the alcove; we saw the curtains shaken strongly and the light-stand advance slowly toward Madam Paladino, still seated and tied.

At the sight of this strange phenomenon, unexpected as it was and in full light, there was a general astonishment. M. Bianchi and the nephew ran into the alcove with the idea that some one concealed there was producing the movement of the curtains and the light-stand. Their astonishment had no limits as soon as they saw that there was no person there and that under their eyes the light-stand continued to glide in the direction of the medium.

This is not all: Professor Lombroso made the remark that on the light-stand while in motion the soup-plate had been turned upside down without any of the flour in it, not even a particle of it, being spilled;

and he added that not a *prestidigitateur* would be capable of producing such a trick.

In presence of these phenomena which took place after the circle was broken in such a fashion as to remove all hypothesis of a magnetic current, Professor Bianchi declared he could no longer deny the facts and was going to set himself to study them with care and investigate the cause of them. Professor Lombroso, a prey to doubts and to a thousand ideas which were putting his mind to torture, made an engagement to renew his investigations on his return to Naples the next season. I have since met Professor Bianchi; he has insisted on having another séance with Madam Paladino, and manifested a desire to see her at the insane asylum, in order to examine her at his leisure."

These reports were sent to Professor Lombroso and he says with reference to them: "The two reports which you send me are of the most complete exactness. I add that before the flour was seen turned upside down the medium had said that she would powder the faces of her neighbors with it; and everything tends to produce the belief that such was her intention, which she could only partly realize; a new proof, in my opinion, of the perfect honesty of this subject, joined as it was to her state of semi-unconsciousness. I am quite astounded, and have a regret that I have combated with so much persistence the possibility of facts called spirit; I say facts because I still remain opposed to the theory. Will you give my compliments to M. E. Chiaja and have examined, through M. Albini, the visual field and interior of the eye of the medium on which I wish to obtain information."

"TURIN, June 25, 1891."

AN ARGUMENT FOR CAPITAL PUNISHMENT.

The following letter appeared in the London *Times*:
SIR: Having had during my past life to prepare five men within three years for execution, I wish to protest against that false sentimentality which would represent them as having been "hurried into eternity unprepared," and which, in the words of the late Lord John Russell, quoted by Mr. Tallack in the *Times* of to-day, would plead for the commutation of the murderer's sentence into penal servitude for life "in order that time and opportunity may be given them to turn repentant to the throne of mercy."

Not counting the time between committal and sentence, often extending over months rather than weeks—time spent in solitude, and with such visits and books as are favorable to calm reflection—murderers after condemnation have more than three times the notice of approaching death that the average ordinary mortals have. During the whole of that time every means of grace is afforded them in the religion they profess, and, so far as preparation for eternity is concerned, they are *felices opportunitate mortis*. The experience of all the prison chaplains I have ever known has corresponded with mine, that such men usually die with as much true penitence as their natures, morally and intellectually disordered, are capable of feeling, and with good hopes surely grounded of having found forgiveness. On the other hand, to prolong their lives, henceforth useless to society, amidst the association of cold-blooded criminals and perfunctory warders, is to damn their souls to gradual petrification and to the hardness of the nether millstone, and to put them, humanly speaking, outside the probabilities of repentance whilst on earth. Yours obediently,

AN EX-CHAPLAIN OF PRISONS.

SIDCUP, September 4th.

According to the above the quickest and surest way to get to heaven is to commit murder and get hanged, relying for grace and preparation upon the opportunities afforded between sentence and execution. What a brilliant idea. The murderer is *felix opportunitate mortis*! This is a logical result of the teaching that man's eternal salvation depends upon what a man does or says or thinks, when he realizes that death is near, rather than upon his character and the conduct of a life. The religion of "An Ex-Chaplain of Prisons" offers a premium upon crime, especially upon those crimes the penalty of which is death.

The paper on "Constitutional Religious Liberty," by Mr. W. F. Cooling, printed in this issue of THE JOURNAL, will repay a careful perusal. Mr. Cooling is a member of the Chicago bar, and a devout member of the Roman Catholic church.



FAIR VIEWS OF THE SABBATH.

By EDGEWORTH.

THE JOURNAL of September 26th, in its judicious censure of that impudent charlatan in churchianity, Eliot B. Shepard, will rejoice many liberal hearts by its assurance that "it is very certain the Fair will not be closed on Sunday." This assurance, doubtless well grounded, is the more welcome by contrast with a recent announcement in an equally liberal paper, the *Occident*, of Chicago, that the Puritan remonstrances had received the most distinguished courtesies and that the lady officers in the administration of the Fair affairs had voted a prohibitory assent. THE JOURNAL may happily expose the personal facts on which its judgment rests.

The Jesus of the gospels was equally with Buddha, the opponent of Puritanic hypocrisies, and thought the Sabbath none too good for good works and social enjoyments. The Christian church, apostolic or papal, Lutheran, Episcopal or Calvinist, however falling below the large humanity of Jesus in other respects, had, with the exception of a single mediæval council, proclaimed with Jesus enfranchisement from "Sabbath bondage," up to the epoch of the Puritanic heresy about the time of Cromwell. Fanatical dissenters, retrograded from Jesus' teachings to that Mosaic despotism when a man could be stoned for picking up sticks on a Saturday, are equally heretical toward Constantine, the political fountain-head of church authority and empire which inundated and drowned out the religion of Jesus. The Roman Catholic and Greek despotisms, as well as minor church establishments for tribute levying, are true heirs of this imperial Christian.

It is commonly asserted, as a historical fact, that Constantine changed the Sabbath from Saturday to Sunday. This is inaccurate and deceptive; it is smuggling the real point in question, the prohibition of labor and pleasure, under cover of what is not questioned; to wit, the custom of holding meetings for worship upon one day rather than another, which is simply a matter of local and casual expediency. By the pretension that Constantine changed the Sabbath day, the validity of Sunday prohibitions claims a feasible basis, the "divine right of kings." But can divinity itself change a non-existent institution? That of the Sabbath at Constantine's epoch existed only for unchristian Jews, and these retained their Saturday as Sabbath. Christian Jews, as well as Gentiles, owed no such obligation but worked or rested at discretion. Do our Puritan prohibitionists regard the emperor who sabbatized the festive Pagan Sunday, as above the apostles and church fathers who had proclaimed, in the name of Jesus, enfranchisement from the Mosaic Sabbath bondage?

Against the validity of an imperial decree quibblers have urged such trivial immoralities as matricide; but had Constantine killed all his relations, such a peccadillo would not blind good Jesuit eyes to his eminent merits toward the church, which he put upon a paying basis. Morality always carries the sense of obligation toward a prescribed standard of conduct; it is then essentially absurd as a measure of imperial, as of divine conduct, which is essentially arbitrary and whose might is considered to make right. But what was in fact the tenor of Constantine's sabbatical decree?

Constantine, a Christian for revenue only, in consolidating Christian worship with the Pagan holiday, was purely economic. That his municipal regulations had no religious prohibitory spirit is proved by his express provision that the Sunday observance shall not interfere with the useful rural labors of husbandry. From the Emperor Constantine to the State and Supreme Court of Tennessee, remanding King to jail for plowing on Sunday, there is evolutionary progress toward personal liberty, evidently! During the first

thousand years of the Christian era, its history records but one council prohibiting Sunday work, and this, however authoritative in its day and sphere, has not Judaized the general custom of Catholic countries.

During the second thousand years, the Reformation, while combating papal supremacy with the aid of jealous autocrats like Henry VIII., respected the apostolic Sabbath liberties. The Lutheran and Episcopal heresies remained with Catholic orthodoxy on this point, and Calvin, as strenuously as Luther, repudiates Sabbath prohibitions. This does not evidence in either of them radical tendency toward social liberty; for Luther, after recognizing the grievous oppression of the peasants by the nobles, sided with the nobles in condemning the peasant rebellion, and Calvin was cheerful at least once, in warming his hands by the flame that burned his heretic Servetus.

Their contention for Sabbath freedom was like that of Peter and Paul, a declaration of the triumph of Christianity over Judaism, or the absorption of the Mosaic law by the graces of Jesus. He had said: "The Son of Man is Lord also of the Sabbath"; which our modern Puritans translate by: "You shall do nothing on Sunday, but worship me, or at least go to church and pretend to." Jesus doubtless feels very much flattered; but there he is, stuck upon his cross, where he must grin and bear it, for the scribes and doctors of the law still rule the roost as in Jerusalem; and even those who milk the Bible cow from the opposite side to brothers Talmage and Shepard reproach him with stealing the roasting ears in tramping through another man's field.

The eyes of his Hebrew critics had not been quite so ethically microscopic.

After the bore of being stared at a thousand years or two by idolators, for the profit of their hypnotizers, and in such an uneasy position, a little abuse, although equally senseless, may feel rather refreshing. Save Jesus from his prohibitionist friends and he will get along better with his proprietary enemies.

NINETEENTH CENTURY THOUGHT.

By M. C. C. CHURCH.

This nineteenth century is both destructive and constructive. It takes up into its thought the best thought of the past and clothes it with a true scientific garb, based on experience. This holds in all departments of life. In religion it questions the verity of all mysticism and insists upon facts as first, and in the grouping or classification of the facts it insists on verification. Applying this test history and comparative theology have scattered to the winds much that the world has held as sacred. Criticism has brought to the bar of reason the religious claims of churchianic systems. The inventory is small as to its veritable claims and many are made to doubt the existence of the founder of the system called Christianity. There is certainly no evidence to show that there ever was such a being. The most that can be said is that he is the creation of the idealism of the race based upon that system of ancient Egypt called Osirianism. In that ancient religion we have every so-called fact embraced in the New Testament narratives. There in that land of monumental facts is still preserved, to be tested by the senses, all that is recorded of the founder of the Christian religion. Osiris and Isis and Horus are the trinities of Christendom—translated into our present formula of Father, Son and Holy Spirit. In fact Christianity has no foundation outside of Egyptian myth.

In philosophy we have formed no certitude outside the domain of conscious experience. Spiritualism has demonstrated the fact that in the so-called super-sensible realms the unknowable holds as rigidly to this formula as does the sensible formulated by a Spencer, a Wallace or a Fiske. There as here we find one Inscrutable Power known only in its manifestations, in the angel, in the atom or in the god. Everywhere in all universes and worlds there is only one grand invisible Power. This is the life of all atoms whether visible or invisible. It rules by law and none can transcend its working. Kantianism, Hegelianism, etc., all have to bow before the un-

knowable Absolute. Here the finite mind must stop. The finite, the phenomenal, the manifestations in forms of life, are all we know. To this has modern science brought the world of thought. Outside of the revelations of Spiritualism, Spencer is the highest expression of what this age is seeking after. Can we have a religion and a philosophy based on induction and a synthesis which is implied in the method? We think we can. Spiritualism alone of all the cults insures this conclusion. We have heard much of late about a union of Spiritualism and Unitarianism. Spiritualism rests on facts, Unitarianism on—nothing. The latter is churchianic thought made respectable by culture. Unitarianism, with Channing left out, is a barren sentiment—a veritable New England reminiscence—without soul and without substance that makes a soul.

Spiritualism is based on fact and conscious experience of the fact. In the opening of the spiritual faculties we are just as cognizant of God's manifestation on invisible planes of existence as we are on this. Self-consciousness is more pronounced, and the one Supreme is just as manifest and more so than on what is called the material plane of life.

No Spiritualist can ignore the existence of one self-existent Power who rules in and through all forms of life. This is the true test. Here is the great office and work of Spiritualism. It teaches that man is the central miracle of the universe; that he is the microcosm of the macrocosm; that centred within his organism is the Absolute God, the angel, the man and—the animal! Spiritualism teaches and demonstrates how each plane may be opened and how on each plane the "God Manifest" may be seen, felt and cognized in the forms of life belonging to each degree of mentality—cognized by experience! Spiritualism runs the gamut from the monad to the supreme. Talk of uniting such a religion—such a philosophy with Unitarianism—cold and bleak as Cape Cod or Plymouth Rock, its base and bane! Never!

CONSTITUTIONAL RELIGIOUS LIBERTY.*

By W. F. COOLING.

Judge Thomas M. Cooley, in an address before the students of the Law School of Michigan University, speaking of the development of constitutional liberty, said that "the freest government of Europe 400 years ago would be now anywhere an intolerable oppression." Russian autocracy, the object of the denunciation of all the civilized world is tyrannical in a relative manner only, for a much wider range of individual action is allowed by it than would have been tolerated even in a New England village of 200 years ago.

It seems to be a common delusion that liberty has always been indigenous to the soil of America, and that the particular phase of it known as religious and intellectual liberty has been especially the glory of our ancestors. It is the belief of many, also, that in some manner the Federal Constitution guarantees to us exemption from the interference of religious intolerance, notably from the forced subjection to the imposition of a state church, clergy salaried by the state, and, in short, that church and state are forever separated here. It will surprise many therefore to learn how different is the truth. Church and state, united before the revolution, continued in a manner united many years afterward, and this union has not yet been entirely dissolved, nor is there any provision in the organic law of the United States that would prevent the majority of any state from establishing the worship of the Grand Llama of Thibet under any possible penalties to non-conformists.

All of the original thirteen colonies in some manner had an established religion and nearly all had an established church. In the New England colonies Congregationalism was established by law, in the Southern colonies the Episcopal church or Church of England had the same dignity. Arthur Stokes, Royal Chief Justice of Georgia, from 1769 to 1783, in his book "A View of the Constitutions of the British

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Colonies," published in London in 1783, says: "The clergy in America do not receive titles, but in most of the colonies before the civil war (except in the New England provinces where the Independants—i. e.—Congregationalists have the upper hand) an act of the assembly was made to divide the colony in parishes and to establish religious worship in accordance to the rites and ceremonies of the Church of England, and also to raise a yearly salary for the support of each parochial minister." The charter of New Hampshire provides that liberty of conscience shall be extended to all Protestants, meaning thereby the extreme so-called orthodox element, and that especially the Church of England shall be countenanced and encouraged. Town of Pawlet vs. Clark 9 Cr. 292. The first Constitution of the State of New York recognizes a like condition as having existed, for it provides for the abrogation of all such parts of common and statute law and acts of assemblies as establish any denomination of Christians or their ministers.

In Connecticut the Congregational church was established by law. In Virginia the Church of England was from the beginning established. Terret vs. Taylor 9 Cr. 43. In Maryland by the time of the revolution the Church of England was established. In Georgia the Church of England was established by statute in 1758. (See Watkin's Digest.) Massachusetts from the year 1716 by statute, "a minister qualified by law, able, learned and orthodox and of good conversation," so that functionary is described, is supported by taxes. (1. Ramsay's Hist. of U. S. p. 150.)

So in colonial time in Massachusetts, Connecticut, New Hampshire, New York, Maryland, Virginia, North Carolina, South Carolina and Georgia some church was formally with the approval of the people by law established, but in Rhode Island, Pennsylvania, New Jersey and Delaware no church was ever formally established, but at the same time in these latter colonies there was only the exemption from compulsory support and attendance of church worship, the most severe penalties being threatened against infidels. Catholics and idolaters, who are generally classed together. And everywhere the old common law of England prevailed and the ideas of the sixteenth century, that it was the duty of the state to exercise a general police power over the thought and morals of the people.

The achievement of the independence of the colonies left all local institutions intact, and in the slightest degree at first did the new ideas penetrate the dense mass of local custom and prejudice. It was not in any manner the intention of either Puritan or Cavalier to modify the local usage which had the sanction of the approval of 150 years. When the political atmosphere began to clear somewhat we find the clergy and country squires of the South and the corresponding dignitaries of the New England States resuming the station and functions habitual to them. But while the people still retained belief in and respect for the old institutions a new political life had been inaugurated.

It would have been impossible in forming the constitution of the new union to have avoided establishing some species of religious intolerance had it not been that fortunately and opportunely a number of causes combined, on one hand to weaken the intensity of the ancient religious bigotry of our patriotic ancestors, and, on the other, these very prejudices themselves, by reason of their mutual distrust, were unable to unite to impress themselves, a perpetual deformity, upon the character of the Federal Constitution. Before the days of Franklin, Jefferson and the immortal Declaration of 1776, there existed much sectionalism and local intolerance. The small-souled New England Calvinists, gloomy, bigoted and uncultured, hated and affected to despise the Southern Episcopalians, whose intolerance, although great, could not entirely obscure much refinement, liberality and breadth of mind. After the adoption of the Constitution the same condition to a large extent continued, and even down to our own day the so-called doctrine of state's rights, the last and most formidable bulwark of provincial usages, has been held with extreme tenacity, although it very imperfectly represents to us the force of colonial isolation. But the soldiers of the War of Independence, who had by their undisciplined bravery repelled and destroyed the armies of the invaders, and whose blood-stained footprints on the snow during an ever-memorable winter had forever consecrated the bivouac at Valley Forge, had been gathered together by the common impulse of patriotism and love of liberty. To the cause of independence contributed not only the old-time orthodox element, but with equal ardor the peaceful Quakers gave their wealth and their financial and administrative ability, the oppressed Irish, then unjustly despised on account of their race and religion, rushed into the field with unanimous impulse, so that at the close of the war many of the most honored names were Irish Catholics.

The heroic LaFayette and his comrades familiarized the rude but brave soldiers of Washington with new ideas and with strange customs. This unusual commingling of races thus from the start breathed a cosmopolitan life into the young nation. The army learned that the patriotism of Thomas Paine was no less because he was a deist, and the loyalty of the Catholics Sullivan and LaFayette to the cause of liberty was in no respect unequal to the fidelity of the foreordained heirs of salvation from Massachusetts. By these soldiers at the close of the war liberal ideas spread among the masses of the population, so true it is that noble sentiments tend to elevate the mind and character of all who give them true allegiance; and thus the generous love of independence and honest liberty in no small way helped to disabuse the people of many old and deep-rooted prejudices. The revolutionary patriot revolted from the suggestion that would continue the old restrictive laws against those by whose arms he had been enabled to achieve liberty.

These were the sentiments of the veterans when the victorious "Continentalists" were disposed among the victor. Among the sectarians themselves there still was much of the ancient distrust. While it was in a measure the firm belief of most of the colonists that the establishment of religion was the first function of government, there was no possible way to establish a church that would suit them all, and no Calvinist would take any chances on the Episcopalians, nor the Quakers, Lutherans and Baptists, small minorities, on either. In the compact of the Constitution the interests of localities were carefully guarded and so fierce was the jealousy of local pride that the Constitution would never have been adopted except as the only security and refuge of independence. As it was, only the narrowest kind of necessary authority was given to it and in subsequent times the development of each of the necessary powers of government was hampered by local conservatism under the name of strict construction and state rights. It is in this light that we must regard the constitutional amendments, Art. IX.: "The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people"; and Art. X.: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively or to the people." The powers not delegated to the Federal Government or prohibited to the states are the powers, laws and usages exercised and known of immemorial right by the jurisprudence of the respective colonies, now dignified by the name of states. Among these powers not delegated and reserved to the states, for instance, is the right to legislate upon the descent and distribution of property, domestic relations and the establishment of religion. The Federal Constitution indeed provides that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or the press, but this provision applies only to the acts of Congress, nowhere does the Constitution prohibit by a similar guarantee the states from doing in this matter what is forbidden to Congress. At this time the state institutions everywhere established religion in some way or other, either in many cases by supporting the clergy by public taxation or in all prohibiting by express enactment what is now generally understood by the terms religious and intellectual liberty.

Bancroft relates how in the early course of the war Congress sent Benjamin Franklin and Father Carrol, afterward the first Catholic bishop of the United States, on a diplomatic mission to Canada in the hope of enlisting in the cause of independence the French Catholics. This was before the Constitution was adopted and the commissioners were authorized to state in case the revolution was successful that a constitution would be adopted with a proviso against federal interference with religious liberty and that Canadian provinces would be admitted into the Union as free and independent states. But the French Catholics could not be persuaded that the fangs of New England bigotry, the venomous assaults of which they had experienced for one hundred years, were extracted so easily, and inasmuch as a short time previous the freedom of religion had been guaranteed to them by England, the proposition of the congressional envoys was declined without much display of gratitude. Nevertheless the hope of a possible union still remained to the Americans, who were persuaded that the traditional hatred of the French to the English would inspire them to embrace the opportunity to free themselves from foreign dominion, but the French abominated the psalm-singing saints more than they disliked the English government, so that although the guarantees were afterward put into the constitution, nothing came of it.

The political leaders of the Revolutionists were nearly all young men. In 1776 Thomas Jefferson was thirty-three, Hamilton twenty-nine and Thomas Paine forty. In the various agitations that led up to the war these men had taken no small part, and subsequently Hamilton and Jefferson were the represen-

tatives of two great parties whose sentiments have shaped the course of our political institutions. Hamilton and Jefferson were hardly out of school when they became leaders of public thought. One of the most romantic episodes of the early times was the scene of Hamilton, a precocious statesman at the ripe age of eighteen in a public discussion refuting with audacious genius the venerable Tories of New York. When these young men were at school and acquainting themselves with the current philosophy of the times, the reputation of the encyclopædists and of Rousseau, that brilliant and erratic Frenchman was ascendant in France, and among the youthful philosophers of the colonies a dictum from these high sounding names was quite as final as the ponderous and stilted phraseology of Herbert Spencer is among a somewhat similar class to-day. The paradoxes of Rousseau and Diderot and their school fell like a gentle dew from heaven upon the minds of these young men, partially awakened from the gloomy asceticism and intolerance of provincial bigotry. From these sources there arose a school of political thought that was originally called the Republican party, whose sentiments have in a great measure been adopted by all the people of the United States, and whose organization has existed intact since the foundation of the Government, but known in recent years as the Democratic party. This party in its origin was founded upon the belief in certain clearly defined personal rights, which it was the duty of the state to leave unrestricted and to protect. Opposed to this party all the old fashioned conservatism of the New England states where the new philosophy made the least progress was moulded by the genius of Alexander Hamilton into the Federalist party. The doctrines and sentiments of Jefferson and his followers were particularly hostile to all religious prescription and intolerance, and it is due to this fact in the main that the great mass of Catholics in the country have always been with the Democratic party. These ideas spread very rapidly through the Union and the opposition to the formal establishment of religion in the states after the adoption of the Constitution became everywhere successful save in some of the New England states.

But the new reform went no further than the adoption by the various states of constitutions prohibiting any restriction upon the free exercise of religion, so that in 1797 the treaty with Tripoli, drawn up by Thomas Jefferson while Secretary of State, and still in force as far as I know as a part of the supreme law of the land, declares that "The Government of the United States is in no sense founded on the Christian religion," but at the same time many of the states were declaring that the government of the states were. Thus South Carolina, in her Constitution of 1778, after declaring that "No person shall be obliged to pay toward the support of religious worship that he does not freely join or has not voluntarily engaged to support," continues: "The Christian Protestant religion" (whatever that may be) "shall be deemed and is hereby constituted and declared to be the established religion of the state." I think this is yet the law of South Carolina. The stirring events of recent years have kept those enterprising and high-spirited gentlemen so busily engaged in rolling up big majorities, to say nothing of affairs more remote, that they have doubtless forgotten all about it, so that it yet remains necessary for all aspirants to high office in that state to swear their fealty to that unknown quantity, the "Christian Protestant religion." The Constitution of Massachusetts, of 1780, provides: "No subordination of any sect to another shall be established by law," but this is not supposed to stand in the way of another constitutional provision for taxation for the support of public Protestant teachers of piety, religion and morality in cases where provision was not made voluntarily. So the law reads. This taxation was kept up by general statutes so that as late as 1834 there is a case on record in which a nail factory, a "soulless" corporation, is taxed and compelled to pay toward the public support of religion. This source of revenue was abolished in Massachusetts in 1835. In New Hampshire the Constitution of 1784 has substantially the same provision, which is now abolished, yet that enlightened state, the home of Blair and Chandler, professional bigots, refused a few years ago by a substantial popular vote to modify the old colonial law requiring all officials of the state to swear to support the Christian Protestant religion as well as incidentally the Constitution of the United States and the State of New Hampshire, expressly excluding all Catholics designated as "Papists" from public office. Thus in New Hampshire and South Carolina by law no Agnostic, Mohammedan, Buddhist, Jew or Catholic is in danger of being corrupted by the spoils of office, and by these lingering relics of colonial times two opposing states can in a way be said to shake hands feebly over the chasm of political differences.

The second volume of "Nile's Register" contains an eloquent speech before the legislature of New Jersey in 1836 in favor of the enfranchisement of Jews. The speech was highly complimented at the time and was

successful in spite of vigorous opposition in bringing about the removal of their political disqualifications in that state. In the Massachusetts constitutional convention of 1835 a very eloquent and able speech was made by a minister of some denomination in favor of the removal of all religious tests and disqualifications, even of atheists and infidels, and was bitterly opposed by some militia major of possible rank on General Muster Day. But the advocates of progress were largely successful in Massachusetts at that time.

Thus in the course of time the special privileges of the colonial clergy were gradually abolished. The transition from the old colonial autocracy of the New England or Virginia parish minister has been gradual. There is no sudden break in the succession of events, yet there still remains in our law many vestiges of a condition of things that have passed away. The statutes of Illinois contain the following:

¶ 315, Criminal Codes: "Whoever keeps open any tipping house or place where liquor is sold or given away on the first day of the week, commonly called Sunday, shall be fined not exceeding \$200." In this metropolis where the "German idea" has unlimited sway the force of the law is avoided by keeping the door closed and the screens drawn on that day. If some thirsty citizen, prompted by the "German idea" should forcibly and unlawfully open the door, of course the proprietor cannot be supposed to have desired any such unlawful action.

¶ 317 of the Criminal Code says: "Whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted) or by any amusement or diversion on Sunday, shall be fined not exceeding \$25. This section shall not be construed to prevent watermen or railroad companies from loading or unloading their cargoes, or ferrymen from carrying over the water travelers and persons moving their families, on the first day of the week, nor to prevent the due exercise of conscience by whomsoever thinks proper to keep any other day as a Sabbath."

¶ 318. "Whoever shall be guilty of any noise, rout or amusement on the first day of the week, called Sunday, whereby the peace of any private family may be disturbed, shall be fined not exceeding \$25."

There is little disposition to enforce these laws except in cases where the disturbance of the peace is such that it would be a kind of disorderly conduct on any day. But even in the Northern states, where the progress of liberal sentiment is more rapid than in the South, we learn occasionally of some unfortunates whom the local intolerance of out-of-the-way places has involved in the tangles of these obsolete laws. In the Southern states the force of old colonial ideas has very little abated and one case now of especial interest is now in the Supreme Court of the United States. The Sunday laws of Tennessee make no distinction in favor of the Seventh-day Adventists. A vigorous prosecution has been started there against all violations of these laws. The Supreme Court of the United States will probably announce that no Federal question is involved and that the only hope of the defendants will be that a more enlightened public sentiment would repeal the laws, without at the same time establishing the seventh day in place of the first day. In Illinois, however, it is easy to see that almost any line of conduct of a light or cheerful nature might be construed as a violation of our law. "Whoever shall be guilty of any noise, rout or amusement on the first day of the week, whereby the peace of any private family may be disturbed," these words construed in the light of the well-known views of Sabbatarians would not allow, perhaps, a man to laugh moderately in the presence of some people because their gloomy fanaticism would be disturbed. The agitation now going on on the subject of opening the World's Fair on Sunday shows that in the minds of many there is still a superstitious regard for the observance of Sunday and a hopeless confusion of ideas in respect to the origin, nature and obligation of the observance.

Religious and intellectual liberty are one and the same thing. Taken in a large subjective sense, religion is the view taken of the universe, the cause and nature of things and man's relation thereto. So in every guarantee of religious liberty, the freedom of speech and the freedom of the press is usually guaranteed also. In the Constitution of Illinois the Bill of Rights reads:

¶ 1. "All men are by nature free and independent, and have certain inherent and inalienable rights. Among these are life, liberty and the pursuit of happiness. To secure these rights and the protection of property governments are instituted among men, deriving their just powers from the consent of the governed."

¶ 3. "The free exercise and enjoyment of religious profession and worship without discrimination shall be forever guaranteed and no person shall be denied any civil or political right, privilege or capacity on account of his religious opinion, but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness or justify practices inconsistent with the

peace or safety of the state. No person shall be required to attend or support any ministry or place of worship against his consent, nor shall any preference be given by law to any religious denomination or mode of worship."

¶ 4. "Every person may openly speak, write and publish on all subjects, being responsible for the abuse of that liberty; and in all trials for libel, both civil and criminal, the truth when published with good motive and for justifiable ends, shall be a sufficient defense."

In the consideration of this Bill of Rights, which is repeated substantially in nearly all the state constitutions, the first words, that all men are by nature free and independent is a manifest absurdity. The phrase is borrowed from the paradoxes of Rousseau and the philosophers of the eighteenth century whose imagination pictured the natural man in a state of naked simplicity and independence as the type or unit of society. The researches of modern scientific investigators have revealed quite the contrary. Man is not naturally free, he attains freedom slowly by imperceptible advances, his first and most enduring tyrant being his own ignorance. If we abstract from human action all restraints of artificial and arbitrary nature, leaving each individual to the action of his own faculties, he is not thereby made free. Man can not by the exercise of his will create anything, his power only is, that he can by observation learn the direction of the great forces of nature. These forces are fixed and in a given certain condition will always produce the same result. These results, or the statement of what these natural forces will do in a given condition when expressed in language, we call laws, not indeed human laws, but laws of nature. Just as far as these laws are understood and complied with, does man become a power and a force, and in a most complete sense does obedience and liberty become synonymous.

But humanity does not consist of numbers of individuals, living isolated and alone, like Cyclops in caves, but of societies or communities related to each other in various ways. And in order that all of each community may advance or act with common and concerted action it has been necessary in all ages, that some definition or expression should be made of the social force which is nothing more than a statement of what these individuals can do when acting together, and this easily resolves itself into a statement of what the community has done. Thus among all races the oldest form of government is that of the village communities where the unwritten customs of the village are declared—not enacted—by the old men. And by nature men would exist in such communities surrounded by social ties and interdependence, as there is no doubt, that the nature of man is on the whole to do on a larger and more refined scale what he has always done. And it has been the course of civilization to expand these social usages so that the evolution of society and the individual in respect to the rights of both, should not come in conflict with each other. Governments therefore are but the formal expression of the existing social usages, and their just power is not derived from the individual consent of the governed, but from the necessity that somewhere there should be a declarative authority by which the natural interdependence and harmonious concert of human action may not be interrupted or destroyed. Paragraph three of our Bill of Rights declares the limitations on religious liberty. In the name of religion all possible crimes have been committed. Among the ancient pagans of Rome, the licentious orgies of the Bacchantes were proverbial for their extravagance, in modern times the Thugs of India, whose highest act of religious devotion was to strangle strangers and travelers, have been with difficulty suppressed by the British government, and we are not so sure that polygamy is entirely suppressed among the Mormons. The right to think or believe what you please is a right barren of all consequence and unworthy of the name, unless the equal right to realize that belief or thought in action is allowed also. But no human government ever has allowed or ever will allow that right, because just as no one has the right to do as he pleases so no one has the right to think as he pleases. Free thought or the right of free thought, means true thought or the right of true thought. All rights find their justification and their last defense in necessity. Freedom does not consist in the individual endeavor, but ability, to act. Thought does not consist in blind and unintelligent operations of the mind, but in the active perception of true and existing relations. This faculty of perception is an individual one, for no one can see for me what I see not myself, but, no farther than my vision, extends the horizon of my actual liberty. Exact thinking is free thinking and there is no liberty of thought for the man who knows nothing. Therefore as John Stuart Mill intimates in his remarkable "Essay on Liberty," we must believe that society will always define an imperfect liberty, changing from age to age, as the average citizen becomes more enlightened in thought and action. To maintain the

unity of society, we must, both by express law and public sentiment restrain the advance of those impatient ones whose eagerness would leave too far behind the poor unfortunates and undeveloped ones of our great family.

The Velardi family, of New Haven, Conn., are, according to published reports, haunted by a wonderful female spirit who is very beautiful and wears fashionable clothes. Until last week the Velardis, including Francis, his wife Micheline, his brother Ferdinand and three children, lived at 145 State street and the brothers worked for Sargent. They are Italians and intelligent. Not liking factory work they moved into the country town of Hamden, and they went to work for a farmer there who let them have a small house on his farm free. Things went all right with the Velardis in the little farm house until Saturday, on which day the brothers went to New Haven on a business trip. Mrs. Velardi, who is a young woman, was busy about her household tasks at 7 a. m. when suddenly a very beautiful woman drifted noiselessly into the house, took the children in her arms and kissed them. She said nothing, but turned, floated from the dwelling and disappeared. Mrs. Velardi was astonished by the strange woman's visit, but, as she was unused to American ways, she did not know but that it was customary in the Nutmeg state for a stranger to trip into a person's house, kiss all the children in it, say nothing and then fly away. The next morning the beautiful woman appeared in the Velardi house at 6 o'clock in the morning. She kissed all the children, and in a deep voice told Mrs. Velardi that she must not stay another day in the farm house, that if she did so all her kith and kin would surely die soon. Mrs. Velardi was terribly scared, and ran to the back yard, where her husband and brother-in-law were chopping wood, and told them about the apparition. The men at once ran into the house, but the strange woman was gone. Mrs. Velardi was so frightened that she entreated her husband to take her back to New Haven that day. She left the haunted farm house that day, and now is in the house of O. Vlermatore at 750 Grand avenue in that city. Mrs. Velardi turns pale and quivers with fright whenever she relates the story about the beautiful spirit. In the Italian quarters of the town it is almost the sole topic of talk.

Edward Atkinson, the statistician, is reported to have said that American men are gradually increasing in size and strength. Particularly since the civil war have they grown larger and stronger. New Englanders average 5 feet 8½ inches in height; Southerners, 5 feet 10 inches. These figures may be taken as evidence of the value of athletic sports, for to such sports is certainly due the improvement in physique of our men. This conclusion is natural enough when it is remembered how rapidly athletic sports have advanced in public favor during the last ten or fifteen years. Before the war they may be said to have been scarcely known, and now there are few American youths that do not take an active interest in base ball, shooting, boating, bicycling, tennis or some other healthful exercise. If Southerners are taller than their Northern brothers it may be so because they were used from the earliest settlement of the country to fox-hunting, horseback-riding and other vigorous amusements, and much outdoor recreation which their milder climate permitted. If that view is correct, it is only another argument in favor of athletics. But who will dispute, in these days of hygienic reform, that bodily exercise is needed by all? Let the boys and girls—aye, older folk, as well—ride, walk, shoot and play at open-air games. Indulgence in these things—each person according to his or her strength—will cause half the ills of life to vanish, for you may depend upon it that much of the mental gloom and physical disorder that make life a burden exist only in your own diseased imagination. Quickened the flow of your blood and sharpen up your appetite with good, honest exercise, and you will be well enough.—*Sports Afield.*

There is quite a sermon in this one, told me by an old Scotchman who happened to be seated in the same carriage with me. A Dundee navvy, on awakening one morning, told his wife of a curious dream that he had during the night. He dreamed that he saw a big fat rat coming toward him followed by two lean ones, and in the rear one blind one. He was greatly worried over it and swore that some great evil was about to fall upon him. He had heard that to dream of rats foreboded some dire calamity. In vain did he appeal to his wife, but she could not relieve him. His son, who, by the way, was a bright lad, hearing the dream told, volunteered to interpret it, and he did it with all the wisdom of a Joseph. Said he: "The fat rat is the mon who keeps the public house where ye gang to sae affen, and the twa lean anes are me and me mither, and the blind one is yersel', father."—*Frank Leslie's Weekly.*



WHY MOTHER IS PROUD.

Look in his face, look in his eyes,
Roguish and blue and terribly wise—
Roguish and blue and quickest to see
When mother comes in as tired as can be;
Quickest to find her the nicest old chair;
Quickest to get to the top of the stair;
Quickest to see that a kiss on her cheek
Would help her far more than to chatter, to speak.
Look in his face, and guess if you can,
Why mother is proud of her little man.

The mother is proud—I will tell you this;
You can see it yourself in her tender kiss,
But why? Well, of all her dears
There is scarcely one who ever hears
The moment she speaks, and jumps to see
What her want or her wish might be.
Scarcely one. They all forget,
Or are not in the notion to go quite yet,
But this she knows, if her boy is near,
There is somebody certain to want to hear.

Mother is proud, and she holds him fast,
And kisses him first and kisses him last;
And he holds her hand and looks in her face,
And hunts for her spool which is out of its place,
And proves that he loves her whenever he can
That is why she is proud of her little man.

—PHRENOLOGICAL JOURNAL.

ADDRESS OF MRS. POTTER PALMER
BEFORE THE PRESS LEAGUE.

The Press League is a young but most vigorous and promising organization of newspaper women. It originated in Chicago, Mrs. A. V. H. Wakeman being its founder, but is national in scope and character with international intentions. Its object is to establish coöperation among regular writers for the press; to furnish such information as may be desired by writers from fellow workers the world over; to foster professional amity and reciprocity. Any woman who is, and has been for one year, regularly connected with a reputable publication, either as an editorial or special writer, a reporter or a correspondent is eligible to membership and may be received if acceptable to the representative of the League for the state or district in which the applicant lives.

The League is composed entirely of women in actual newspaper service. The officers are:

President—Mary H. Krout, *Inter Ocean*.
Vice presidents—Martha Howe Davidson, Adele Cretien, San Francisco *Examiner*; Helen Winslow, Boston *Beacon*; Lou V. Chapin, Chicago *Graphic*.
Recording secretary—Virginia Lull, Chicago *Evening Journal*.
Corresponding secretary—Eva Brodlique, Chicago *Times*.
Corresponding secretary representative board—Isabella O'Keefe.
Treasurer—Antoinette V. H. Wakeman, Chicago *Evening Post*.
Chairman auditing board—Mary E. Bundy, RELIGIO-PHILOSOPHICAL JOURNAL.

By invitation Mrs. Potter Palmer, President of the National Commission of Women for the World's Columbian Exposition, gave an address before the League and its invited guests in the parlors of the Auditorium Hotel one afternoon last week on "Woman's Work in the Fair." Before introducing the speaker President Krout gave an admirable résumé of the objects and achievements of the League, which was listened to with deep interest, supplying as it did greater confidence in the representative body of men and women present as to the ability of women to work together and make their dent in a field hitherto largely occupied by men. To a large audience of the leading women of Chicago Mrs. Palmer spoke as follows:

The board of lady managers desires to develop to the fullest extent the grand possibilities placed within its reach. The

board wishes to mark the first participation of woman in an important national enterprise by preparing an object lesson to show the progress made by woman in every country in the world during the century in which educational and other privileges have been granted her. Not only has she become an immense factor in the industrial world, but hers being essentially the arts of peace and progress, her best work is shown in the numberless charitable, educational and other beneficent institutions which she has had the courage and ideality to establish. It is the aim of this board to present a complete picture of the present condition of woman in every country of the world and to make her show her achievements in all departments, the inventions she has made, the avenues of employment she may enter, the educational courses best fitted to prepare her for further advancement, the personal elements upon which the value of her work depends and to exhibit those things most creditable to the sex. The board has decided not to attempt to separate the exhibits of women's work from that of men, because women work side by side with men in all factories of the world and it would be impossible to divide the finished result of the labor. But exhibitors will be asked to declare the proportion of male and female work in all products they send to the exposition, and the juries of award will have women members in proportion to the amount of female work represented by the articles to be judged.

It is intended that the women's building and all its contents be the inspiration of woman's genius. It is to be 400 by 260 feet in size, is to cost \$20,000 and will be constructed from a woman's design and plans. The sculptural and graphic decorations of the building will be furnished by women. Individuals or associations wishing to provide artistic ornaments for the building are requested to notify the secretary of the board of lady managers in time to allow preparations for the reception of such works to be made. In the main gallery of this building will be grouped the supreme achievements of women. Exhibits will be admitted only by invitation, and that will be considered equivalent to a prize. There will be a library of books by women, an exhibition of kindergarten work, a representation of the model training school for nurses and a model hospital room, where emergency lectures will be given and demonstrations of various phases of the work. One wing of the building will be devoted to the benevolent and charitable organizations of women, and it is purposed to represent graphically by maps, plans and relief models the relative amounts of this kind of work being done in various countries of the world.

On the second floor will be the assembly, lecture and committee rooms, parlors and exhibitors' headquarters and a cooking school conducted upon a scientific plan to show the important facts of culinary chemistry. On the third floor will be the press woman's rooms, the committee rooms and places of rest. To accomplish all this the board must have the co-operation of all its auxiliary committees, both at home and abroad, in every detail of the work before outlined.

The board of lady managers wishes to place at the disposal of the women of this and all other countries all the privileges and facilities granted women in connection with the exposition, and it hopes that all may feel an active sympathy with the work proposed, and that every woman will have a personal interest in the woman's building.

Probably you could suggest improvements in our bureau. An opportunity will be given you to show what you can do toward the effectual dissemination of news. If you can succeed in keeping woman's work in the exposition more prominently before the country then the general work, the credit and glory will be due entirely to your organization, and all editors and newspaper men will understand fully the significance of the fact and rate the women accordingly. I trust you think the result worthy of your efforts and that you will consent to be our interpreters by properly placing before the reading and thinking public the full significance and value of the material and ethical exhibit to be made by women at the fair. It may prove only a cold showing of material things if their fullest meaning is not apprehended by your warm imaginations and properly presented to the visiting masses.

The esthetic side of this meeting was significant, and prophetic of what is coming in the not far distant future. Although this occasion was preëminently a business

affair which only thinking women would care to attend, yet the beautiful music of a harp harmonized and prepared listeners for the no less musical if thoroughly practical and instructive discourse. Winifred Sweet Black of San Francisco sent a magnificent bouquet of jack roses to complement the beauty of the scene and as a symbol of the spiritual aroma and sweetness coming to the world through its feminine workers. Mrs. Martha Howe Davidson, 1st Vice-president of the League, added piquancy to the purpose of the hour and gave pleasure to the assemblage by finely rendering Mrs. A. D. T. Whitney's capital piece of versified sarcasm, "Victuals and Drink."

It is reported that the Sultan will admit the Jews to the Holy Land—if paid. Now, for another Moses to lead the chosen people to the land of their fathers—with the necessary cash.—*The Better Way*.

What's the matter with George Chaimey? He has meandered through the wilderness for forty years longing to be a Moses, preaching Methodism, Unitarianism, Materialism, pseudo-Spiritualism, Christian Science, Theosophy, etc., etc., and still feels the fires of inspiration. Long ago he discarded the "mother of his soul" and headed toward Palestine, and is no doubt now ready to lead anything—if paid.

Mr. George E. Swartz, attorney-at-law, of Chicago, in renewing his subscription speaks in strong words of commendation of the proposed Psychical Congress, offering his assistance, and further says: "I have now taken THE JOURNAL for a period of six months and am much pleased with it and its management. I believe the inductive method of research, such as THE JOURNAL employs to be the only safe one in psychical as in physical investigations. Allow me, further, to say that I am pleased to see that there is to be a Psychical Congress in 1893."

The irrepressible F. N. Foster has no trouble, apparently, in bamboozling people in different parts of the country with his spirit-photograph fake. His latest success is heralded in the *Kansas City Journal*. It appears that he mystified a photographer there as he once did here, and made an entertaining exhibit. THE JOURNAL of February 16, 1889, made an exposé of this man's claims, but he continues to thrive, and will so long as a fresh crop of gullibles can be harvested in every new town.

The speakers for the Conservatory Hall meetings, Brooklyn, N. Y., will be, for October, Mme. Le Plongeon, on "Prehistoric America"; November, Mrs. F. O. Hyzer; December and January, Mrs. Ada Foye. W. J. Rand, Secretary.

Mr. W. H. Leonard, of Minneapolis, orders a copy of "The Light of Egypt" and writes of it thus: "I have just finished reading the copy in the public library and I must own so valuable a book."

"THE JOURNAL is a growing paper and deserves the patronage of all cultured Spiritualists," writes Dr. George A. Fuller, of Worcester, Mass.

A CRIME PREVENTED BY A DREAM.

TO THE EDITOR: Mr. Cairnsforth, a clergyman living in a small town in Wales, was taken suddenly ill one afternoon and retired early. He soon fell asleep and dreamed that his church was on fire. He rang for his hired man and asked him to see if it was true. John quickly returned and said there was no sign of fire. Again the clergyman fell asleep and again dreamed that his church was on fire. This time he called his man and said: "If this dream is repeated any time to-night I shall want you to get the carriage ready to take me over to the place." He soon fell asleep and

dreamed for the third time that the church was in a blaze.

The man was summoned and the two were soon driving swiftly toward the spot. When they arrived it was nearly midnight. Everything was dark, but the door was ajar. He walked in and was surprised to see a dim light from a lantern. Suddenly a young woman sprang up from one of the pews and advancing rapidly, said: "Oh, I am so glad to see you. I thought you were not coming. I have been waiting here a long time for you. My lover says if we are not married before midnight it will be of no use to wait any longer." "Where is your lover?" asked Mr. Cairnsforth. "Why! haven't you seen him?" said the girl. I thought he brought you." "Stay here a little longer," said Mr. Cairnsforth, "while I go in search of him."

The good man stepped out into the chilly midnight air, muttering to himself: "Something is wrong; something is wrong." He was about to enter his carriage when he thought he heard someone digging. Following the sound to the churchyard he found a man digging a grave. "What does all this mean?" said Mr. Cairnsforth. The frightened man fell on his knees and begged for mercy. Being assured he had nothing to fear he said: "The young woman in the church thinks I have gone to get you to marry us, but, instead of that, I brought her here intending to kill her and put her into this grave. I love her, but I am too poor to marry her. She could not bear the disgrace I have brought upon her and it would kill her good father and mother. Rather than she should suffer for any fault of mine, I thought she would be happier to die." Mr. Cairnsforth talked to him in a soothing tone, pointed out the wickedness of such a course, urged him to believe that the Lord cares for those who trust in him and finally led him to consent to marry the girl and trust that some way would be found for their support. The good clergyman himself promised to give all the aid in his power. So there, in the gloom of the dimly lighted church, the ceremony was performed. The lover became a happy and prosperous husband, and shrank with horror whenever he thought of the terrible deed he was prevented from committing.

The happy wife never knew what a change in her fate had been caused by a dream.

(Miss) S. L. HARRIS.

WALTHAM, MASS.

[Miss Harris, in a personal letter, writes, in regard to the above narrative: While visiting Wales a few years ago, a niece of Earl Graham, a lady remarkable for her earnest religious purpose, told me this dream for a fact. She also said the clergyman induced the young man to marry the young woman whom he professed to love and whose only motive in killing her was to save her from what he considered something worse.—Ed.]

TOLD OF GEN. MC'CLELLAN.

An incident that is narrated of Gen. McClellan sheds light on the question often asked: Why did his soldiers love him so dearly?

"When the army of the Potomac left Harrison Landing it marched to Newport News along the north bank of the James river. The advance division began its march early in the morning of August 5th, but the rear division did not move out of camp until 4 o'clock in the afternoon of the same day," says *Youth's Companion*.

Just at dusk a creek was reached. It must be crossed, according to southern custom, by fording or by a single log by the roadside. The soldiers, disliking to fill their shoes with water, were trying to cross on this single log, which, of course, caused an obstruction to those behind, and really put the rear of the army in danger.

Soon several officers rode up and took in the situation. There was need of more haste. One of the officers called out:

"Wade right through, my men; wade right through."

Some surly fellow from the ranks growled out:

"Wade through yourself, and see how you like it."

No sooner had he spoken than the officer dismounted and waded through the creek. It was then discovered that the officer was Gen. George B. McClellan.

The soldiers gave him a hearty cheer, plunged into the creek, and afterward the point was passed more rapidly four abreast.

The general might have reprimanded the soldier—indeed, he might have had

him arrested and dealt with severely. But under the circumstances he did just the right thing—he went where he asked his men to go, and his men were glad to go where he led.



A WORD FROM MR. S. BIGELOW.

TO THE EDITOR: In THE JOURNAL of Oct. 3, F. H. Bemis once more pays his respects to me in a characteristic article, and he graciously concludes that he does "not care to bandy words with him [me] about the subject." I have no desire to bandy words or waste time with anyone who so persistently declines to discuss the subject matter in dispute, and contents himself with begging the question and asserting in every paragraph, without a particle of proof, just the opposite of what I have offered to prove by reference to history and well understood and accepted facts. My assertions at first were all about "organized Christianity" as a system of religion, and not about the ethical principles of Jesus, and I challenge Mr. Bemis or any other champion of Christianity to show that the ethical teachings of Jesus were ever made binding or a fundamental part of "organized Christianity," or further, to prove that Jesus was in any proper or legitimate sense the "founder of Christianity," as Mr. Bemis assumes, or that the so-called Christian church in the days of Constantine was not a fair expression and representative of early organized Christianity. He talks very glibly about Christianity having "absorbed heathen philosophies"—pity it had not done it more—"become a system of dogmas,"—when was it not such?—"lost itself in Pagan theories,"—"its ethical principles had become misunderstood and perverted,"—when and where were those "ethical principles" recorded as a part of organized Christianity?—"It had taken up into itself much that was foreign to the spirit of its founder." But please tell us first who were its real founders and what the spirit that actuated them. Why beat about in a circle reiterating without proof the thing in dispute. I have as much love and reverence for the "ethical principles," ascribed to Jesus as Mr. Bemis has, and it was for them that I freely gave, as I have said, the best part of my manhood's prime; and when I learned to my sore regret and sad disappointment that they were not the true basis of Christianity, but that it was, as its own historians assert, "a prolongation of Judaism" with its promised Messiah realized in the character of Jesus—misnamed the Christ—then it was that I again "took up the cross" and followed Jesus and the truth out of the church and bid a long good-bye to Christianity as a religion, being satisfied that it never was based upon the teachings of Jesus, and that he was not its founder; and I have thus far, in the twenty-five or more years, failed to find anyone who will attempt to disprove my positions by an appeal to history or logical argument; but plenty of those yet blinded by mysticisms and fettered by dogmas not yet fully outgrown, will fly to the stale assertions of the priestly pervertors of history and deal out the oft-denied and refuted statements of defenders of the church, about judging Christianity by its perversions, accretions, absorptions, corruptions, etc., *ad nauseum*. I am tired of the silly pretense. It matters but little what we call any good thing. A rose would smell as sweet by any other name. But I do admire consistency and logic.

[The chief difference between Brothers Bemis and Bigelow on the point of their discussion seems to be in the use of the word Christianity, and a continuance of such a discussion is not desirable.—Ed.]

PSYCHICAL SCIENCE COMMITTEE.

TO THE EDITOR: I notice by the daily papers and in current issue of THE RELIGIO-PHILOSOPHICAL JOURNAL that President Bonney of the World's Congress Auxiliary has announced a committee on Psychical Research, this committee to be assisted by an advisory council, of the most distinguished psychologists of all countries, and the general purpose of the congress will be to promote rational inquiry into psychical phenomena, to separate, as far as possible, fact from fiction,

and truth from error, and to make a statement, in scientific form, of the facts duly established and the principles logically deductible therefrom.

It is generally understood that the "World's Congress Auxiliary" only appoint committees to investigate scientific subjects of great importance and value to mankind. The recognition by so high an authority of the scientific value of psychical research will have a tendency to popularize the subject and largely increase the interest in its investigation, the world over.

I congratulate you, Mr. Editor, on having been selected as the proper man to head such a committee, and I imagine that communications from all over the land will come to you, relating experiences, evidence and tests, which, after being well sifted and collated, will make a mass of very valuable information. I assume that such letters from the people will be invited, because concurrent thought, evidence and tests from all sections of the country and all classes of people would have very great influence and weight with your committee.

Many of your readers have personal experiences in the psychical line, which, for the benefit and encouragement of others, should be made public. The valuable mines of this world are not all underground, the gold and silver would be of but little value unless purified, coined and recognized as the circulating medium of the country. It is equally as important all the evidences, experiments and tests in psychical research should be regarded as belonging to the public, and in so far as this information goes to prove the continuity of life, in so far as it is more valuable than the gold and silver of commerce. A few hundred dollars will buy a lot and build a house even in Chicago, but to prove beyond question that psychical research is worthy to be regarded as a scientific subject of value, is worth more to the world than many times the combined wealth of Chicago.

D. HARVEY.
SOUTH EVANSTON.

"CASTE."

TO THE EDITOR: In October 3rd issue of THE JOURNAL, Mr. R. McMillan, in a very able article on the above subject, makes the following statement: "In a small village in America, where there were not more than thirty families, there was as much caste as in the city of London."

The gentleman misinterprets the American spirit when he estimates it by what he may have found in one little village, whose "family that owned the big house on the hill never associated with the village families." As a daughter of that America, whose English ancestry "came over" in 1666, and who has had a residence in northern, middle and southern states of "the great republic," and a close acquaintance with those of the west, I beg to set the question of caste in this country in a totally different light from that presented by your Liverpool correspondent. Born in a small village in New York, of the precise description he presents, it is but fair to state that the "head" of the "upper sweldom" family he describes, who "never went to the meetin' house" close by, was an imported member of the established (stone) church. His son, however, was much more American, and he married a young member of that "meetin' house," and both "associated with the village families."

The paternal great-grand-mother of the writer—Mollie Stark—was a daughter of that famous Molly who was to have "slept a widow" if her husband, the general, had not taken a certain fort; and as she was born in a village in Connecticut in 1775, the family traditions date back to an early period of American history, and its then ideas of caste were directly opposite to those contained in the essay to a portion of which I take exception. The men and women who "hired out" were treated exactly like other members of the family—often remaining with them for a long lifetime: sometimes marrying and going from thence to a home of their own with a "setting out" of house-keeping necessities,—like a daughter of the household. Indeed it was hardly safe for the "women whose husbands work at home on their own farms" to put on any airs of superiority over the "hired" girl, lest some day the "tables should be turned" and the same help become the "upper sweldom" of the village; by marriage or superior success.

On the maternal side, the great-grand-father of the writer was "the squire" of the village, and lived in that "big house," yet he not only went to the "meetin' house" but preached therein when no other talent

was available,—being ordained for the purpose. Furthermore his "big house" was the shelter for thirty or forty worshippers on "quarterly meetin'" occasions. In his household the "hired" woman was the companion and friend of the wife and daughter, living with the family until her death; and was cared for as tenderly as though she had been one of them, and lamented almost as much. Of course this was in the early days of the "great republic," and before so much foreign caste had been imported; for the first settlers—Quakers and Methodists—came here to rid themselves of that very incubus, which is the legitimate offspring of the ecclesiastical teaching and practice of the mother country; and just in so far as America has outgrown the same, in that ratio has she laid aside the aristocracy of caste.

It is said that a stranger entering Philadelphia society is first asked: "Who was your grand-father?" In New York: "How much money have you?" In Boston: "How much do you know?" It is safe to conclude that in these cities—in two of which the writer has resided—have some such standards by which to measure the merits of the applicants for admission into their "upper sweldom," as their populations are so largely "foreign;" but in most villages and country places these "barriers are burned away" by the leveling hand of equal rights and opportunities.

If "in Merrie England caste is a social distinction" so also is it "a religious institution;" but in the "great republic" it only exists in the fast decaying families—like New York's much caricatured "four hundred"—who are almost without exception European scions budded into the American liberty-tree, which will shed all such branches when our free soil ceases to nourish the fungus growth of its religious superstitions.

Among all forms of liberal Christians materialists and Spiritualists caste simply does not exist, neither an aristocracy of birth nor of wealth counting for anything to these; and even the caste of "brain is regarded as "an accident of birth" entitling the possessor to that degree of respect only which he or she can inspire regardless of "social distinctions."

LYDIA R. CHASE.

PARKLAND, PA.

MORE EVIDENCE WANTED.

TO THE EDITOR: What I don't know would fill an immense library of closely written pages, hence I am constantly reaching out for more evidence in such lines as interest me. In the line of Spiritualism it has seemed to me that authors and lecturers, as a rule, take more time in trying to show up the fallacies and inconsistencies that appear to them as being held by different churches and people—and this without sufficient argument to prove themselves right and the others wrong—than they do in giving such evidence as they are supposed to have regarding continuity of life as demonstrated by spirit phenomena,—if it can be so demonstrated. It seems to me that any effort made or time spent in trying to tear down any religious belief or sect is a pure waste of force, because I do not know of any church, sect or creed that makes an issue on the question of psychical phenomena; and while here and there may be found a man with more bluster than sense, ready to condemn in scathing terms and pronounce humbug, all mysterious things and wonderful phenomena, unless the occurrence be recorded somewhere between Genesis and Revelations, the entire church should not be held responsible for the utterances of such men. It has been said that mankind generally have something of a religious nature and it is not strange that we have so many denominations and sects. Every creed ever formed by man, or where man was an important factor, is of course imperfect, because man himself is not the fullness of wisdom. Without undertaking to undermine other sects or creeds by direct attack, why not bring on the evidence and prove continuity of life to everybody, which, when proven, would banish every belief inconsistent therewith. Combative argument strengthens an opponent, but evolution has bridged every chasm, from the crudest forms of thought and living to the highest state of civilization, and time alone is necessary to correct every imperfection of church, creed and denomination. Cicero says that according to Pasidonius, "Man dreams in a threefold manner by divine impulse; firstly, the soul sees the future through its relationship to the gods; secondly, the air is full of immortal spirits, in whom, as it were, the signs of truth are impressed; thirdly, the gods themselves converse with the sleeper; and this is of

more frequent occurrence when death approaches, so that the soul beholds the future."

Ancient biblical and secular history is full of as remarkable statements as this, and thousands would be glad to believe such statements true. So let us have the evidence from those who know, and not so much talk about the beliefs of others of which they don't know. In the language of Ella Wheeler Wilcox:

Don't look for the flaws as you go through life.
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them,
For the cloudiest night has a hint of light
Somewhere in its shadows hiding:
It is better by far to hunt for a star,
Than the spots on the sun abiding.

VERITAS.

SOUTH EVANSTON, ILL.

THE NORTHMEN DISCOVERED AMERICA.

TO THE EDITOR: It is a question often asked. Who discovered this land of freedom? to whom is the honor due?

"Barnes' Brief History" tells us the Northmen "claim to have been the discoverers of America, according to their traditions.... The route hither was lost, and even the existence of the continent was forgotten."

By whom was it forgotten?

Only by those who slept in ignorance. It was known to all—to those who could read the works of Adam (of Bremen) the noted German historian of the 11th century. The claims of the Northmen or the Icelanders are not traditions, but relate to historical facts and are based upon what was written at the time of the discovery and colonization, as can be proved. Columbus knew all about these records, for he was a man with as fine an education as could be obtained in his day. He settled in Lisbon in 1470 and Lisbon was then the headquarters of all that was adventurous in the way of geographical discovery. There he married the daughter of Palestrello, a distinguished navigator in the Portuguese service and from him he obtained valuable charts, journals and memoranda, from which he obtained the idea that there was land in the West, not being, as he had supposed, a prolongation of the eastern shores of Asia, but a new Western continent. To strengthen this idea he made several voyages to the Azores, the Canaries and the coast of Guinea and in 1477 he made a voyage to Iceland to find out all about Vineland (now North America) from the race that discovered and colonized it in the year 1000.

T. JOHNSON, a young Icelander.

CHICAGO, ILL.

SLATE-WRITING IN SAN FRANCISCO.

TO THE EDITOR: Since writing my narrative of slate-writing in San Francisco, published in THE JOURNAL Oct. 10th, it has occurred to me that, when I state therein that the most widely advertised "slate-writer" is known to me to be a fraud, some of my readers may think that I refer to Dr. Henry Slade. Such is not the case. I have never had a sitting with Dr. Slade; but from the testimony of careful observers, including the editor of THE JOURNAL, I am of the opinion that he exhibits at times remarkable psychic powers, though at other times he scruples not to descend to fraud. The fraudulent slate-writer to whom I alluded has been extensively heralded as a wonderful psychic, not only in San Francisco and other parts of the United States but in Australia—which he has visited—and England.

WM. EMMETTE COLEMAN.

The Princess Ludwig, of Bavaria, gave birth a few days ago to her thirteenth child. Twelve of her children are living. The Princess is the daughter of Duke Ferdinand of Modena, and an Archduchess of Austria. She was born in 1849 and was married in 1868. No other royal princess in Europe is the mother of so many children as this popular Bavarian lady.

In bestowing a peerage on Lady Macdonald, widow of the late Sir John A. Macdonald, of Canada, Queen Victoria has done a gracious and grateful act. Sir John held the Dominion for English interests years after it was ripe for withdrawal from the Empire. He deserved the peerage himself, and its bestowal on his widow is an acknowledgment of the Queen's recognition of that fact. We have little or no respect in this country for titles, but where titles are granted it is pleasant to see them worthily bestowed.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Is Man Too Prolific? The So-called Malthusian Idea. By H. S. Pomeroy, A. M., M. D. New York: Funk & Wagnalls, pp. 54. Price, paper, 35 cents.

The author makes a strong case against the presumption to over-population. He points to the facts of a high mortality and low birth-rate at the two extremes of the social scale, and a growing tendency of the handworkers to be absorbed into the ranks of the brain-workers; and predicts that this will go on until, in spite of all improvements, the supply of labor will fall short of the demand. Food is increasing more rapidly than mouths, and the most important factor in the national, family and individual weal is that the largest possible number of children should be born. The treatment of the subject is able and instructive.

The Little Millers. By Effie W. Merriam. Boston: Lee & Shepard. 1891. pp. 245. Price, cloth \$1.00.

This is uniform with "Pards" and "A Queer Family," being the third volume in the "Street Arab Series." Mrs. Merriam has opened up a mine of undiscovered treasures in these bright and original stories of child-life among street urchins. She has the peculiar knack of letting her boys and girls tell their own story in a large degree, by putting you in their very presence, so that you may hear them talk, and watch them plan and work. Their talk is natural talk, and their characters are life-like. Pitifully wise beyond their years, perhaps, and uncouth in manner, yet lively, full of fun, and tenderly kind and gentle towards those weaker. "The Little Millers" will be well received among the young folks, and prove scarcely less interesting to "children of a larger growth," who will find it full of a living sympathy with child-life, and a means to its better understanding.

The Scarlet Tanager and other Bepeds. By J. T. Trowbridge. Boston: Lee & Shepard. 1891. pp. 181. Price, \$1.00.

In this we have the fourth volume in that delightful "Start in Life" series, with which the author has favored his boy readers. The hero is a boy's boy, with his share of faults; and because he is a boy, with one absorbing interest, through which his innate manliness may be, and is finally aroused. What this interest is we will leave the boys to guess. There is temptation and adventure without sensationalism, and a high moral coloring without "preaching." Though across the water, Mr. Trowbridge sends this pleasant greeting to his host of young readers, who can but feel grateful to be thus remembered.

MAGAZINES.

There are three articles in the *New England Magazine* for October which will appeal to a very wide circle of readers. The one which will perhaps attract the greatest number of people, the general reading public, is "Benjamin Butler's Boyhood," by himself. This is a chapter made up of extracts from the autobiography which the General is preparing for early publication. It will interest Americans from the Atlantic to the Pacific. The other two articles are Edward Everett Hale's "James Russell Lowell," and a pleasant and instructive commentary on Lowell's old magazine, *The Pioneer*, by Edwin D. Mead, the senior editor of the magazine. Mr. Mead's article is a delightful paper. Liberal extracts from the *Pioneer* are given; Lowell's introduction to the first issue, opinions of the press on the magazine itself, and excerpts from its critiques upon new books, which included Dickens's "American Notes," Longfellow's "Poems on Slavery," and Macaulay's "Lays of Ancient Rome." Several of the old cuts by Flaxman and others are reproduced, and Mr. Mead furnishes a pleasant running commentary upon the whole, giving us occasional glimpses of Lowell and his contributors and friends at that time. It is an article which everybody of literary inclinations will eagerly turn to.—*The Season*, Lady's Illustrated Magazine, for November, is rich in reading matter and illustrations in regard to fashions, designs in fancy work, needlework, embroidery, crochet, etc. It has three beautiful colored plates. New York International News Co., 83 and 85 Duane. Price 30 cts.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, educes inflammation, allays pain, cures wind colic. 25 cents a bottle.

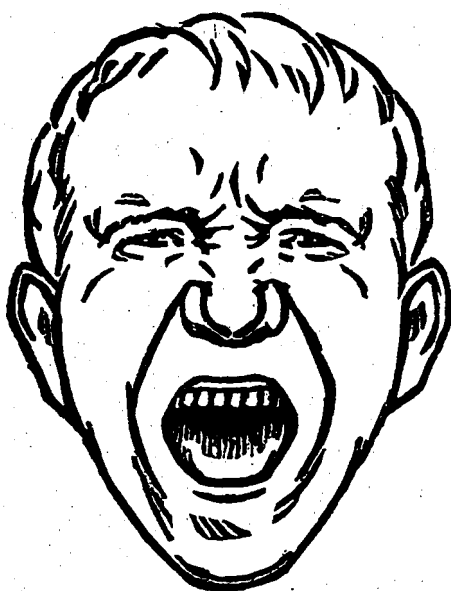
John Wesley and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects and far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50.

OCTOBER.

Along the river's summer walk.
The withered tufts of asters nod,
And trembles in its arid stalk
The hoar plume of the golden-rod.
And on a ground of sombre fire,
The azure-studded juniper,
The silver birch its buds of purple shows,
And scarlet berries tell where bloomed
The sweet wild-rose.



A wail of distress comes from tortured clothes. Save their feelings, and your own back, by washing them with Pearlina. Your clothes will last longer—your hours of labor will grow shorter. It takes away the dirt without taking away your strength. Nothing that "will wash" is too good for Pearlina—no praise is too strong for Pearlina. Beware of imitations. 218 JAMES PYLE, N.Y.

SCOTT'S EMULSION

Of Pure Cod Liver Oil with Hypophosphites Of Lime and Soda.

There are emulsions and emulsions, and there is still much skimmed milk which masquerades as cream. Try as they will many manufacturers cannot so disguise their cod liver oil as to make it palatable to sensitive stomachs. Scott's Emulsion of PURE NORWEGIAN COD LIVER OIL, combined with Hypophosphites is almost as palatable as milk. For this reason as well as for the fact of the stimulating qualities of the Hypophosphites, Physicians frequently prescribe it in cases of

CONSUMPTION,

SCROFULA, BRONCHITIS and CHRONIC COUGH or SEVERE COLD. All Druggists sell it, but be sure you get the genuine, as there are poor imitations.

Upward Steps
OF
Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC HISTORIC.

GROWTH OF REFORMS—ANTI-SLAVERY, ETC.—THE WORLD'S HELPERS AND LIGHT-BRINGERS—SPIRITUALISM—PSYCHIC RESEARCH—RELIGIOUS OUTLOOK—COMING REFORMS.

—BY—
GILES B. STEBBINS,

Editor and Compiler of "Chapters from the Bible the Ages," and "Poems of the Life Beyond"; Author of "After Dogmatic Theology, What?" etc., etc.

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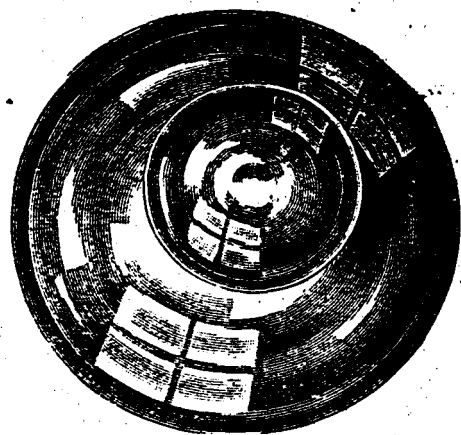
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"There's more than the moon full, I'm afraid," she said.

"Yes, we're all full."

"What!" she exclaimed, growing scarlet with indignation.

"Jus' as I say. We're all full. Moon's full, I'm full and you're beauti-ful."

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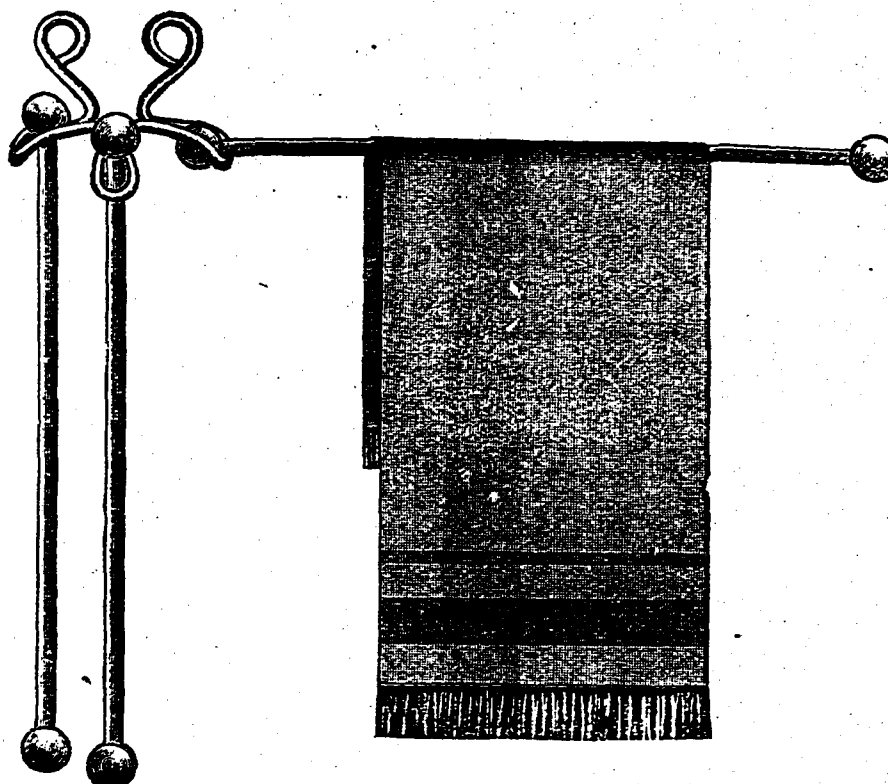
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Keep in the swim, keep in touch with the world, its material interests, and above all with its spiritual interests. Don't go about dreaming of the sweet by and by, of the beautiful home and happy time you are going to have "over there"; but bestir yourself to make heaven here and now. So long as you live on earth make the world know you are in it, that you are here to do your work bravely and well for the common weal.

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OPPOSED TO SUNDAY OPENING.

The great Methodist Episcopal Conference in session at Washington has not only expressed its views against the opening of the World's Columbian Exposition on Sunday by the adoption of the following declarations and petition but has at the same time grossly misrepresented the facts and slandered the directory. On October 14th, the Rev. Dr. Curtis, of Chicago, of the committee on the Sunday closing of the Exposition, introduced his ecumenical bull which was adopted and made its own by the Conference. Here it is:

The Ecumenical Methodist Conference, composed of 500 ministers and laymen, and representing the Methodist churches throughout the world, respectfully petition your honorable body to prevent the proposed opening of the World's Columbian Exposition on the Lord's Day. We make this petition for the following reasons:

1. It is the religious conviction of the great majority of Christian people that man needs and God commands the observance of the Sabbath.
2. The opening of the Exposition on Sunday would violate the Sabbath-keeping traditions of the American people and their Anglo-Saxon ancestry, and also the laws of the United States and Illinois.
3. The Columbian Exposition ought to exhibit to visitors from other lands a characteristic Christian American Sunday rather than a weekly secular holiday.
4. The proposed opening Sunday would deprive the thousands of employees in the service of the Exposition of their rights to one day in seven for rest and worship. The same injustice would be done to the many thousands in the employment of the transportation companies. It would also furnish an excuse to employers for refusing to grant holidays for the purpose of visiting

the Exposition which would otherwise be given to their employees.

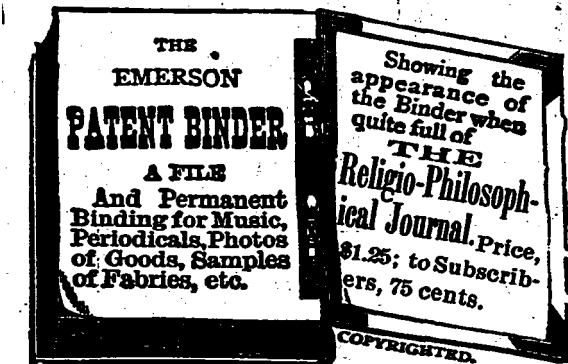
5. The spirit of the movement to open the Exposition Sunday is not philanthropic but mercenary. It is not primarily to give the workmen a chance to visit the Exposition, but to increase the gains of the transportation companies and others who are large stockholders in the Exposition.

6. As an offset to the plea that the stockholders will lose money if the Exposition is not open Sunday we beg leave to remind you that the Centennial Exposition at Philadelphia was a financial success with the gates closed Sunday.

7. We have reason to believe that many of the exhibitors from Great Britain and other Christian lands will refuse to expose their exhibits on Sunday, thus rendering the Sunday exhibit very unsatisfactory to visitors, and at the same time silently rebuking the mercenary spirit that would open the gates that day.

Resolved, That a copy of this petition, duly certified, be forwarded by the secretary of this conference to the secretary of the United States Commission of the World's Columbian Exposition.

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THE RELIGIOUS & PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, OCT. 31, 1891.

NEW SERIES—VOL. 2, NO. 23.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

The manufacture of false teeth for horses is a new industry just opened in Paris with a capital of 2,000,000 francs.

Last Sunday Rev. Stewart McCoy, a prominent Episcopal minister of Omaha, stirred his audience by a sermon in which he pronounced in favor of opening the World's Fair on Sunday and characterized the opposition to the idea as a hundred years behind the times.

Sir George Gray, who held the office of Premier of New Zealand for seven years up to 1884, and has been Governor of South Australia, of Cape Colony and of New Zealand during the last forty years, recently made a proposition which will be submitted to the House of Representatives, that a new upper chamber be formed in the Government of New Zealand, to be composed entirely of women, and to replace the present upper chamber.

Mr. C. G. Leland told the recent Folk Lore Congress in London that he had interviewed at least a hundred old gypsy fortune-tellers and had discovered that they knew nothing whatever about the art of palmistry. He said they learned by long experience to be shrewd judges of character, and that while pretending to look at hands they were in reality inspecting faces to find out the characteristics of people. Many a gypsy, he said, who has acquired fame as a fortune-teller is merely a good reader of physiognomy.

At the annual convention of the W. C. T. U. of Pennsylvania, held at Bradford, Mrs. W. B. Rhoades, who is Superintendent of Young Women's Work, said: We have given up the idea of ever gaining anything by politics, and are now confining ourselves to individual work. We expect nothing or very little from legislation. It has been shown that the law cannot make a sober man out of a drunkard, or turn a bad parent into a good one. We must go from house to house to sow the seeds of temperance if we wish to harvest a higher standard of morality and a better understanding of the duty of a Christian.

English aristocratic circles, according to London dispatches, are astounded by the demand in the liberal federation for the abolition of the House of Lords. The public declaration that the upper house shall be done away with has been discussed in the clubs as nothing short of treason. Retired admirals and generals fret and fume over the daring impudence of the common people, who thus undertake to assail one of the cherished institutions of the monarchy. Mr. Gladstone's speech, threatening immediate extinction of the House of Lords in case it should hold out against an Irish home rule bill, has made the lords even angrier than before, and there are menaces, loud and deep, of what will happen should an attempt be made at coercion. On the other hand it is said that a movement is on foot, prompted by Lord Salisbury, to reestablish the House of Lords in the good

opinion of the nation by inducing the peers of the better class to be regular in their attendance, and to revive by their presence the prestige of the high born branch of the legislature. The average daily attendance at sessions of the House of Lords is not over forty in a peerage numbering six or seven hundred, and it has been said that the House was in danger of going out of existence through the very neglect of its own members. Among the absentees are most of the men who really have the prestige and family or personal standing that would make their acts as legislators influential with the people. A few old legal drones, a few bishops, the members of the government who are peers, and a few others who drop in to say that they have been there, constitute the actual House of Lords. The others seldom think of exercising their legislative duties, although, upon occasion, extremely jealous of their privileges. Such is the institution which the liberals have pledged themselves to abolish.

Says Stainton-Moses in his paper, *Light*: We find in that Spiritualism which comes home to the reflective soul all that is good and sufficient for its development. The winnowing fan has blown away much chaff during the last decade, and the pure grain remains. We find in the higher Spiritualism much that has attracted attention under the auspices of more pushing people. It is true we do not believe in that form of re-incarnation which is one of the distinctive notes of Theosophy, as it was of Kardecism and is of some Eastern schools of philosophy. We think it a beggarly conception of the infinite possibilities of the education of the soul that has been delivered from the burden of the flesh that it should be sent back to the old school whether it has or has not exhausted its possibilities. But, for the rest, if we accept some theories that, once strongly stated, have been gradually toned down or abandoned, we are not so far from those who have borrowed from us much that is distinctive of our beliefs, together with much that comes from an Eastern source and is more or less unintelligible to the Western mind.

Ex-Premier Crispi, of Italy, in an article in the *North American Review*, after tracing the causes and events which led to the unification of Italy and the various conflicts between civil authority and the temporal power of the Pope during the last hundred years, says: Rome under the Pope was a gangrene spot which must have poisoned the whole body of the nation. From 1860 onward it had become the asylum of all the fallen dynasties, a cave of brigands who infested the southern provinces of the peninsula. This being stated, the redemption of the Eternal City was not only a logical consequence of the restoration of Italian rights; it was necessary to the pacification of the country. For a people the right to exist in freedom and independence long antedates any reason of princes or any international treaty, conquest or usurpation. The insidious good luck of a despot may suspend the exercise of this right, but they do not diminish it; much less can they slay it, eternal, imprescriptible within its natural limits. The nation resumes its own autonomy almost as soon as it has freed itself from the grasp of sacerdotal and civil

tyranny. The question of the temporal power of the Pope has troubled for many years the minds of all Italian statesmen, certainly it has been for us the most difficult to deal with in consequence of the character of universality which the head of the church possesses in virtue of his mission. When Cavour had determined that the temporal power must come to an end, through pacific means and by an agreement with the Catholic world, that illustrious minister was the first in our time to undertake seriously the study of means to achieve this end. He died too soon to witness the failure of his policy. Garibaldi was prevented from cutting the Gordian knot, but without the cannon the Porta Pia would never have been opened to the nation to take possession of its capital.

A Cincinnati pastor, Rev. M. C. Lockwood, of the First Baptist church of that city, is in trouble on account of his alleged power of hypnotizing members of his flock. A lady, a prominent member of the church, tells the whole story about the present trouble as follows: It is because we refused to submit to the Rev. Lockwood's hypnotic power that he antagonizes us. We believe he has the power. I would not permit any of my family to be under it, but, fortunately, I do not believe that any of them are susceptible. There are instances of members who were unfavorable to the Rev. Lockwood and whom he has deliberately won over by hypnotism. His conduct toward those whom he fails to subjugate is shameful. All summer he cherished malice toward the ladies who are members of the aid and mission societies, but do not belong to the church. His opportunity finally came and has resulted in the dissolution of the aid society and the resignation of the officers of the foreign mission society.

A thoughtful writer in the *New York World* says that it is not activity but drowsiness, the presence of sleeping or dead thought in the soul, that is aging. Unvaried scenes, the repetition to-morrow of to-day, to-day of yesterday, this week of the preceding one, the ability to calculate exactly what each neighbor is doing at each hour of each day—the inevitable clock-like routine of conception, the monotony of existence, the utter weariness of an empty think-tank, that saps the vernal springs of life and creates decay in the face. Past grief, old angers, revenges, even past pleasures constantly dwelt upon—all dead, decaying or decayed thought—make a sepulcher of the soul, a cemetery of the body, and a weather-beaten monument of the face. This is age. The women who never grow old are the student women—those who daily drink in new chyle through memorizing, thoroughly analyzing and perfectly assimilating subjects apart from themselves. Study is development—is eternal youth. The student woman who makes wise use of her acquisitions has no time to corrugate her brow with dread thought of the beauty-destroyer leaping fast behind her. Not considered nor invited, Old Age keeps his distance. Brain culture, based on noble motive, means sympathy, heart gentleness, charity, graciousness, enlargement of sense, feeling, power. Such a being cannot become a fossil. She has found the elixir of life, the fountain of eternal youth.

THE FUNNY MAN IN PSYCHICS.

There are now and then awfully jolly happenings in this old world, and people ought to be grateful to those who furnish diversion even when the diversionist is innocent of all intent to pose in farce or comedy. Indeed, the consciousness of observers that the show is unwitting and the actor self-deluded with the notion that he is doing a serious part generally adds zest to the amusement. THE JOURNAL is led to these reflections while reviewing the antics of a gentleman bred a Spiritualist and now essaying the role of Unitarian minister and posing as a psychical researcher.

Fresh attention to this involuntary amusement purveyor's merits as a mirth-provoker has lately been created in THE JOURNAL office by the receipt of a letter from one of salacious affiliations and unenviable notoriety on two continents, an adventurer known as "Willie" Fletcher and named by his unfortunate parents John William. In this letter was enclosed a clipping from the New York World, of October 5th, wherein with sensational and misleading headlines appeared a letter from Rev. T. Ernest Allen. The printed epistle was supplemented with characteristic decorations of the whilom friend of Mrs. Hart-Davies. To one familiar with the methods of Susie Fletcher's apt pupil in linking his name with those of reputable people for exhibition to the public the suspicion at once arose that the innocent preacher had been made a tool of—good form will not permit saying made a fool of—by the wily Willie; and that the aforesaid "letter to a prominent New York Spiritualist" was addressed to and inspired by that free-lover's consort and ally in bedevilment. Whereupon a note was addressed to Mr. Allen inquiring the name of the alleged prominent Spiritualist to whom the published letter was addressed, and whether the letter as published was a correct rendering of the original. In reply Mr. Allen returned the slip from the World with his corrections thereon and endorsed, "Text corrected except as to punctuation." The changes were unimportant and did not alter the meaning. As Mr. Allen neither disowned nor objected to the headlines and editorial introduction in returning his revised copy it is fair to presume that if he did not write them he accepted them as part and parcel of his utterance to the public.

"The letter published in the World October 5th," writes Mr. Allen, "was prepared by me as a letter to be published in one or more newspapers. I sent four copies in all to Mr. J. W. Fletcher with the understanding that he should procure its publication." Exactly so! just as had been supposed in THE JOURNAL office. In his simplicity the dear soul unwittingly exposes himself as the latest victim of the Fletcher bamboozling combination. Willie is the "prominent New York Spiritualist" who volunteers to assist the secretary of the American Psychical Society in publicly and indiscriminately lashing Spiritualists and knowingly misrepresenting a large section of the Spiritualist body. Now this is real jolly, for ridiculous things are sometimes jolly. A minister, and a Unitarian minister at that, combining with a moral monstrosity to the end that the former may air his supposed grievances of non-support as a psychical researcher, and that the latter may mix his disreputable name with those of honored teachers in order the better to enable him to accomplish his crafty purposes: Think of it! Why, the very fatuousness of the scheme makes it funny. Here is the text of the serio-comic farce with its prelude and afterpiece, which was copied from the World into the Chicago Tribune and probably other papers:

CAN YOU PRODUCE A GHOST?

Here Is a Challenge to Spiritualists by the Psychical Society.

REV. MR. ALLEN SPEAKS FOR REV. R. HEBER NEWTON AND OTHERS.

The Investigators Promise Perfect Fairness—J. W. Fletcher, of the Spiritual Research Society, Will Reply—An Announcement of the Psychical Society Has Not Been Favorably Received by the Spiritualists.

The Rev. T. Ernest Allen, pastor of the First Unitarian church of Providence, R. I. and Secretary of the Ameri-

can Psychical Society, recently organized among the clergy of various denominations, physicians, scientists and others, including Rev. R. Heber Newton, of this city, and Revs. Minot J. Savage and Dr. Edward Everett Hale, of Boston, has sent the following letter to a prominent New York Spiritualist as a rejoinder to many attacks on the purposes of the society that have appeared in the Spiritualistic press:

"Talk with the average Spiritualist and you will find that his chief grievance against the world is that it will not investigate the phenomena upon which he bases his belief. He glows with righteous indignation when denouncing upon the bigotry of the ministers who 'preach against Spiritualism without knowing anything about it.' 'One would think then that when an association like the American Psychical Society is organized for the express purpose of instituting a scientific investigation of the phenomena of modern Spiritualism, that then there would be rejoicing all along the line, and that Spiritualists would help on the work by offering the Society facilities for study and by contributing money to support it. The two prospectuses issued to the public have welcomed Spiritualists as well as others to membership. Yet the first word upon the subject published in a leading spiritualistic journal was an editorial headed: 'War Against Spiritualism.'"

"Under date of June 26 an announcement inviting all persons interested to become members was sent for publication to over six hundred religious newspapers, including all or most of the spiritualistic organs. Have the Spiritualists responded? Next to none.

"They notice the names of a few clergymen connected with the society, and—since, of course, no good thing can come out of Nazareth—straightway assume that the whole movement was gotten up as a partisan attack upon Spiritualism. So far as the principle is concerned, I do not see but that it is just as inconsistent for Spiritualists to condemn our society without a hearing as for ministers to dismiss psychical phenomena as the work of the devil without a careful study of the matter. This is all wrong. There will be time enough to condemn the society when it has proved by its reports that it does not wish to find the truth. Until then, fair play demands that it should be given the benefit of the doubt.

"Upon which horn of the dilemma do Spiritualists wish the skeptics of this country to impale them? That they are afraid of the investigation, or that, in their own opinion, themselves having all the truth obtainable they are utterly lacking in that missionary zeal which delights to educate others? They will draw the one conclusion or the other, if Spiritualists stand aloof with their hands in their pockets casting suspicious glances at us.

"An investigation is here; it has already begun; nothing shall stop it!

"The society wants to find the truth. Where are the Spiritualists who are ready to meet us in a sympathetic spirit, as they wish their phenomena approached, to listen to our plans and to help us forward in a work of deep concern to the whole human race?

"Where are they and what are they willing to do to bring before the world in their true light the phenomena to which they pin their faith?

"I pause for a reply.

Respectfully yours,

T. ERNEST ALLEN.

Sec. American Psychical Society.

Providence, R. I."

Mr. J. W. Fletcher, of the Spiritual Research Society, said yesterday that he had heard of the Allen letter and he intended to answer it. He further said:

"We do not object to investigation, nor are we opposed to the Psychical Society. Some Spiritualists thought that the first announcement made by the Psychical Society was too bombastic, and also a reflection upon their beliefs. If any members of that organization come here we will gladly give them an opportunity to be heard on our platform. We do not object to investigation; we court it. As soon as Mr. Allen's letter is published I will answer it."

That Messrs. Allen and Fletcher do not "speak for R. Heber Newton," THE JOURNAL is confident; no more do they speak for Edward Everett Hale. Mr. Allen has no warrant whatever to sign such a libel in his official capacity as secretary of the so-called "American Psychical Society," thereby making Messrs. Hale, Horton, Brown and Newton and other officers and members of the said organization parties to his offense. But then he is not much to blame, for shrewder men than he have been cajoled and led into difficulties by the Fletchers. His simplicity is only equaled by his conceit; both are monumental and the latter blinds the ordinary acumen vouchsafed to the average mortal.

Why does this would-be scientific researcher class all professing Spiritualists together in his portrayal of their attitude toward accurate investigation? He knows perfectly well the attitude of THE JOURNAL and the large and intelligent body of Spiritualists it stands for. He knows that when the Banner of Light—that abject slave and mouthpiece of such people as the Fletchers, Hannah V. Ross, Etta Roberts, Eugenia Beste and all that class—made haste to declare its

opposition to the society he was aiming to found, and aspersed the motives of the founders, he knows that THE JOURNAL excoriated the "oldest Spiritualist paper on earth" for its course. He knows that the Banner and its feeble echoes in other sections have always and ever opposed scientific investigation, and been the organs of fanatics and frauds; and that its course in opposing the formation of the society of which he is the secretary and apparently the only official mouthpiece was entirely consistent with its traditional policy and the instincts of its emotional and superstitious editor. Mr. Allen further knows that THE JOURNAL has persistently and continuously demanded honesty in mediums, experimental work under conditions permitting accurate observation, and perfect fairness and candor from all parties to investigations and researches. Mr. Allen knew all this when he facilitated the schemes of Willie Fletcher by placing his official signature to the above letter.

Mr. Allen knows that THE JOURNAL, unsolicited, gave its prompt support to the aims of his society in its first inception, and published in its issue of February 21, 1891, a ringing editorial advocating and encouraging its formation and exposing the animus of the Banner in its "War Against Spiritualism" editorial, blindly referred to in the above letter. To refresh his memory and that of others the following extracts from that editorial are here reproduced. Preliminary to quoting the views of Rev. E. A. Horton THE JOURNAL said,

The gentlemen named as prime-movers in the proposed attempt at fresh investigation need no defense of their motives at the hands of THE JOURNAL. That the psychical world is not the exclusive property of the Banner's cabal goes without saying. Luther Colby with his lieutenants, W. R. Colby, Eliza Ann Wells, Mrs. Ross, Mrs. Bliss, Mrs. Cowan, etc., howl and throw dust and impugn the motives of honest men and women, but the dust-clothed screeching will neither scare nor retard anybody.

No well-poised Spiritualist will take serious exception to Mr. Horton's attitude, and there is no reason to suppose that any minister will cooperate with Messrs. Horton, Allen, Hale and others who is not in sympathy with the central claim of Spiritualism. The kindly and interested attitude of M. J. Savage and Heber Newton is already universally known. It is no surprise, however, that the Banner and its following should oppose such an organization; any other course would be inconsistent. Orderly, systematic investigation, relieved of all commercial flavor and in the interests of the public, is the last thing these people want.

What has Mr. Allen, of the A. P. S., to show to inspire confidence and secure money from Spiritualists who desire the prosecution of psychical research along scientific lines? Beyond sending some kind of a new fangled machine to a notorious trickster to be experimented with; visiting Miss Lord, of Lowell, where one of the investigators was beyond reasonable doubt a party to the sensational and premature report furnished the Associated Press of the sciences with a person soon after thoroughly exposed by Spiritualists at Lake Pleasant; and combining with the notorious Fletcher to secure free advertising in the daily press, beyond these "scientific" performances THE JOURNAL pleads ignorance of any deeds done by this much exploited body.

To the reverend gentleman of the Unitarian faith THE JOURNAL offers this advice: Dismount from your flower-smothered hobby; cease to contrive with adventurers to work the press; instead of challenging Spiritualists, challenge your own capacity; stop your misrepresentations of a people among whom you were raised and by whom your own mother is recognized as a medium; let your pulpit satisfy your ambition until a time in the far distant future when possibly by study of this world and the next you may evolve from the chrysalis stage, and, giving over your attempt to ride two steeds going in opposite directions, declining longer to carry water on both shoulders and to cry good Lord and good devil you may emerge from behind your desk as a psychical scientist. In the long interim you may warm over Channing; echo Emerson, Parker and other one-time heretics, and even coach a Browning club without peril; but the while don't, as you value your future happiness, don't

monkey with psychics nor ever again let the Fletchers play you for a sucker.

CONSERVATISM.

Conservatism is not without its use. It affords us a guarantee of durability when once accepted of the good that radicalism secures. The majority will act from habit, custom, usage, and adhere to the established order. Change must come by evolution or revolution. Revolutions, indeed, are a part of evolution, and are sometimes desirable. They are valuable in what they achieve in proportion as the people by gradual growth have become prepared for the conditions aimed at. Observe the difference between the people of France in 1789, unprepared for a republic, and the American colonies of 1776, easily adjusting themselves to required changes. It is important that a large amount of conservatism exist in the social organization. It is right that the people abandon cautiously what has become associated with their habits, their institutions, their life, and that they accept cautiously new theories, politics and principles. But for this conservatism, society would be so unstable and fluctuating that commercial and industrial interests, and with them the interests of morals, would suffer. With this conservatism transitions are necessarily gradual and slow, and thus society is kept together while the march of progress continues. A happy balance of radicalism and conservatism, the centrifugal and centripetal forces of society, can be secured only by the diffusion of knowledge.

In the earliest ages getting a fixed law and into a fixed state must have been of the greatest importance. The preservative habit and the status were necessary to unite scattered tribes and to form a nationality, race characteristics, etc. A social organism was necessary to social development. But breaking the "cake of custom"—getting out of the state of fixity, out of the status, as did Greece when discussion obtained and freedom appeared like sunrise upon the sea, was the next important step. Nations, like individuals, advance by variations. It is the peculiarity of arrested civilization to kill out variations. The condition of progress in nations as in individuals is the right proportion of variability with inflexibility; with too much of the former there is no fixed character; with too much of the latter there is no improvement.

The danger with nations is that as they grow old they are liable to become rigid, unmodifiable and stationary. The habitual becomes automatic, the conscious lapses into the unconscious, spontaneity disappears, variations are discouraged, status rules and despotism steals like a mist over the people. Eternal vigilance against excess of conservatism as well as against external foes is the price of liberty.

ILLUSTRATIONS IN PSYCHOMETRY.

We have been asked by a distant subscriber to say a word in explanation of the method of practicing psychometry and to give illustrations. We comply by utilizing the work of a sister journalist, Caroline Huling. From an article by her we quote as follows:

The modus operandi of practicing this power is very simple and illustrations are given which are drawn from personal experiences of the writer. An article is given to another to hold—something small is best, such as a coin, letter, photograph, glove or a handkerchief; the operator takes it without looking at it and holds it between the palm of both hands, closing the eyes so that nothing may obstruct the inner vision. A sensation of blankness, or, as it has been aptly expressed, "The first thing I knew I didn't know anything at all," is experienced, and then a mental picture forms, which when described to the owner of the article psychometrized usually proves to have some connection with the thing held. In some cases the owner is unable to verify the information from lack of knowledge regarding it. At a gathering of students one evening a coin was placed in the hands of a lady for a reading. After holding it a few moments she said: "I see a bare, desolate room with a coffin placed upon two chairs. There are candles at the head and feet and the body in the plain, unpainted box is that of a priest. I feel soft breezes and the air is so balmy that I judge that this scene is in Italy. This coin was taken from the dead body of a priest." "Correct," was the comment of its owner, "I obtained it in Rome from the vault under the famous Capuchin monastery chapel."

From another coin the following was received: "I see an oriental bazaar, a veiled lady is passing, attended by a slave; I see her coquettishly raise a corner of her veil and slyly pass a token to another whom I do not see. I can see her dark eyes and coy glance." "That is correct, but I don't care to say anything more about it," said the owner, but on pressure he admitted that the coin was given him in the manner described, in Constantinople, many years ago when as a boy he was traveling in Eastern lands.

On another occasion what appeared like a blank envelope without any contents was handed to the sensitive, who, after the customary period of silence, said: "I do not think that what I perceive has anything to do with this. I seem to be on a street car riding into the country; the road on either side is lined with fruit trees in full blossom and the air is perfumed with their fragrance." The apparently empty envelope proved to hold a street-car ticket brought from Berlin as a souvenir of a foreign tour.

An elderly woman who was absolutely blind, being unable to distinguish a single ray of light, was given a photograph of a group of children. It was handed to her carelessly and was upside down and the blank side toward her. She turned it immediately, as though she could see, and after holding it a moment said: "I find but four children here; either the baby is not here or she will not live long." In fact the picture had been made previous to the birth of the last child. After holding it awhile longer and giving character readings of one or two, with finger resting on the head of each child as she spoke of it, finally it rested upon that of the youngest and she said: "This child will not live long; she will die before another year closes." The little one passed away in less than six months, although she was well at that time.

To cite still another example, a bit of cardboard was put into the hands of a young woman, who held it for a few moments and then saw a one-armed man having the left arm amputated at the elbow, the result of a railroad accident. This was a test given to illustrate the theory after a discussion upon it, and the result was perfect conversion of the skeptic. The card was a ticket of membership in a club, which had been procured for him by a friend who had lost his left arm at the elbow in a railroad accident.

In most of the cases cited above the verification was very easy, as the owners who were present could recall the circumstances described. This would lead the student of the occult to wonder whether the power exhibited was psychometry or thought-transference. In the case of the blind woman who saw the death of the child in could not be mind-reading, as no one could foresee the death of one who was in perfect health at that time.

Our dear old friend Robert Collyer is given to enforcing great truths that make for cheerfulness and faith in language full of sweet simplicity, all the stronger and more enduring for its unpretentiousness. *The Christian Register* reports an extemporaneous address of his at Saratoga from which we extract this:

I like a cheerful religion that has joy in it. I heard a story about a very noble woman in New York who had been left a widow. She was turned eighty, and she had one daughter. And the daughter was taken, and she was left alone, save as we are never left alone, because they are with us who have loved us and have been taken from us. Just as surely as Jesus said to his friends, "Lo; I am with you always, even to the end of the world!" so they are with us. But she was alone there in the house, and the minister of her denomination, which is not ours, came to see her. He thought to comfort her; and so he said, "My sister, bear your burden a little longer: you will soon be in heaven now." And the old lady lifted her head and replied: "I do not thank you for that kind of talk. I

am ready to go whenever the call comes; but I am very well content to stay here as long as the Lord will let me, for I have still some things to do, some things to enjoy. It is a beautiful and a noble world, and I am not going to grumble to you or to God Almighty at my lot. I am going to rest quietly until my call comes."

This beautiful reference to the end of earthly life is from *Amiel's Journal*: Is death the passage from the successive to the simultaneous—that is to say, from time to eternity? Shall we then understand, in its unity, the poem or mysterious episode of our existence, which till then we have spelled out phrase by phrase? And is this the secret of that glory which so often enwraps the brow and countenance of those who are newly dead? If so, death would be like the arrival of a traveler at the top of a great mountain, whence he sees spread out before him the whole configuration of the country, of which till then he had had but passing glimpses. To be able to overlook one's own history, to divine its meaning in the general concert and in the divine plan, would be the beginning of eternal felicity. Till then we had sacrificed ourselves to the universal order, but then we should understand and appreciate the beauty of that order. We had toiled and labored under the conductor of the orchestra, and we should find ourselves become surprised and delighted hearers. We had seen nothing but our own little path in the mist; and suddenly a marvelous panorama and boundless distances would open before our dazzled eyes. Why not?

Recently the Flat Rock Methodist church (colored) brought a suit against two ministers for creating a disturbance. Rev. Robinson some weeks ago, after preaching a sermon on the importance of giving freely, left the pulpit and took up a collection, poured this into his pocket and resumed his sermon. He had proceeded but a few minutes when the Rev. Ross raised the point that it was illegal for Brother Robinson to put the church cash in his pocket. Hot words passed and in a few minutes the church was cleared. Sticks, razors, and benches were in the air and the two angry preachers rushed down the aisle clutching and clawing. The justice fined Robinson \$20 or three months on the chain gang for disturbing peaceful worship. The fine was made up by Robinson's friends and he was released, and will continue to preach.

Writing in regard to theosophy, S. Laing says in the *Agnostic Journal*: As long as the discussion is confined to words, to astral spheres, mahatmas, and so on, its supporters and opponents may argue forever. But the real test is, materialize tea-cups out of mind-force, and produce actual mahatmas who tell us secrets as to the cause of gravity or laws of solar heat, and do this openly and publicly, to the satisfaction of a jury of competent scientific men, and there will be ground for rational belief. If this cannot be done theosophy will certainly die out, like other facts and fashions of the day, and until it is done rational men will hardly care to waste valuable time in discussing whether Madam Blavatsky was a prophetess, a fanatic or an impostor.

A somnambulist story comes from Georgia. The somnambulist mysteriously lost four suits of clothing, one after the other and his son, unknown to the father, thought he would set a trap for the thief. Invariably the thefts were committed at night. So the son hid himself in the room. The thief came, but it proved to be the father himself. He got out of bed, dressed himself, walked down to the river and after placing his garments in the hollow of a tree took a swim; finishing, he couldn't remember where he had put his clothing and so returned home without it, all this while being asleep and even not awakening on tumbling into bed again. It was in this manner that he had lost all four suits.

The Presbyterian synods seem to agree generally as to the revising the confession of faith so that it will concede the salvation of all children dying in infancy.



AN INTERESTING PSYCHICAL EXPERIENCE.

BY THOMAS POWERS.

It is both interesting and profitable to carefully study our own and the spiritual experiences of others, and these interesting subjects become more fascinating and beneficial when illumined by the light thrown upon them as interpreted by what the illustrious Swedenborg designates "The science of correspondences."

Perhaps the following narrative of experience, read in such a light, may be acceptable to a few of the many intelligent readers of THE JOURNAL.

On a recent occasion, I had retired to rest about midnight and lay for about an hour, sleepless, but in a passive condition of mind. As is usual with me, in such experiences of the mind I have so far been the subject of, I felt, gradually passing through my organism, a strange sensation somewhat akin to the genial action of a mild electric current; my heart and pulse were quickened in their action, so much so as to make respiration for the time being a little difficult. I suddenly found myself perfectly easy, but had passed without my dwelling and was conscious of breathing freely in the open air, through which I seemed to be floating in company with one, whom I distinctly sensed, but could not see. After traveling for a time through what appeared to be space and then across an open country, I found myself standing in front of a fine old mansion, the door of which was standing ajar and seemed to invite my entrance. I passed through the open doorway accompanied by my unseen though to me none the less consciously present guide, and together we paced the several large and handsome entertaining rooms upon the ground floor, through the unshuttered windows of which were streaming the silvery moonbeams, the light from which was just enough to enable me to make a careful survey of the rooms, which I discovered were large, handsome, swept and garnished, but devoid of furniture. Here I lingered in a state of pensive meditation for what appeared to be about one hour of time, when my unseen guide conducted me to an examination of the basement rooms. To these we descended, and by the moonlight available I found the same features observable that characterized the rooms above; lofty, roomy, clean but unfurnished. In one of these I observed an arched opening which upon examination proved to be the entrance to a long subterranean passage at the far end of which was just discernable what appeared to be the first indication of the indawning day.

I traversed this long dark passage in silent cogitation, my unseen guide still being present at my side, who, as we neared its end withdrew and left me to myself, when merging into the open I was much refreshed by the cool crispness of the morning air, and cheered by the glimmerings of the glorious day dawn. I walked, or rather glided along what had the appearance of a foot path leading across a grassy meadow and soon became aware that I was not alone, for looking a little ahead I discovered a man, clad in somewhat flowing and Oriental apparel, traveling in the same direction as myself, and by the simple exercise of will power my pace was quickened and without difficulty I soon found myself beside him. We greeted each other with a hearty "good morn," and entering into conversation continued the journey for a little distance when we reached the house in which my companion lived. He most courteously invited me to linger and partake of the hospitality of his home, which invitation I gladly accepted, and we entered the house and sat our selves in the same room in which others of the family were busy preparing the morning repast.

After a little time spent in general conversation, we merged upon a subject of mutually absorbing interest, which was, the laws which govern human life

present and future. Upon these subjects he and his family appeared to be about as much enlightened as the average men of thought by whom we are surrounded on this plane of life. I ventured to suggest the possibility of a condition of self-conscious life antecedent to that which he then enjoyed. The intimation of which caused the man and those with him to look somewhat astonished, for though absolutely conscious of a present, and fully persuaded of a future state of life and being, the base idea of a preëxistent condition of human life was something new and hard to comprehend.

The morning repast was now prepared and we seated ourselves at the table to partake of it, but continuing our conversation upon the interesting subject of an antecedent condition of human experience, and so absorbed were we in this—to them—strange dogma, that for a time the food remained untouched, my companions glancing at me as though the introduction of such a mystical subject had awakened in their minds the question of my sanity or otherwise. At this point I felt constrained to speak more freely, and endeavored to demonstrate the fact to them from my then present experience.

"You doubt," said I, "the possibility of a prior life in other conditions to those in which you have your present conscious being, but be it known to you, that though I now appear to be one with you in your present state of conscious life, yet the reality is, that in my normal state I have my conscious life and being upon the outer earth, in conditions of embodiment that once were yours, and whilst that state of life to you is past, I know that to me it is the veritable present, and as a proof of this you will soon be furnished with abundant evidence, for with you in your present state I cannot stay, but must return to the outer earth, from which I came, to which for the present I belong, and of which world you yourselves were once self-conscious denizens." All eyes were now intently fixed on me, and here I put forth my hand and took of the food which had been placed before me, but no sooner had the morsel touched my lips than my then form began shortly to dissolve before their very eyes; and as I took a last glance at them before its final dissolution, I saw them still sitting mute with astonishment at this unexpected phenomenon. I then opened my still sleepless eyes and found the summer's morning had already dawned, but there remained a vivid consciousness that the experience through which I had just past had been as real as any of the events of my every day life.

MANCHESTER, ENGLAND.

THE COMING CONFLICT.

BY GEORGE P. MALLORY.

The reader will not imagine that this startling headline betokens some forboding of ill or disaster, either social, political or in the physical world of nature. Thinking men are coming to the conclusion that law rules everywhere and that its evolutionary processes will so adjust themselves as to bring about, in due course, an orderly result. But man's own efforts are a part of these processes. It is in the realm of mentality, finding expression first in the leaders of thought, then through their intermediaries, and finally to the masses that we look for conflict and possibly issuing, it may be, in final light and darkness, as these may come apace.

To the observer of the signs of the times it is plain to see the old systems of thought, especially religious, verging to a break-up, preparatory to a new adjustment. In all the churches there is a stir, and expressed dissatisfaction, the conservatives revolting at their advanced leaders, and the radicals adrift with no leadership. This applies to Spiritualism no less than to the churches. The fact is that dissolution is going on with a slowly evolving construction.

The most prominent phase—the most marked sign—is in the conflict of mentality—as seen by the onlooker—are the two forces or opposites now marshalling those who essay to teach the wisdom religion, so-called, and that form of Spiritualism which claims a scientific basis to rest upon. The theosophists and

what is called the Brotherhood of the New Life—although apparently different in their origin and outcome—are equally allied in opposing a scientific Spiritualism. One is a pretended revival of the primeval teachings of the race; the other the Christ cult of more modern times. Neither rests upon fact or demonstration, but upon pretentious claims of all sorts.

Theosophy pretends to emanate from physically immortal beings dwelling somewhere in Asia; where, no one has been able to locate. The Brotherhood of the New Life disdains a multiplicity of beings to share its glory and blessings, but rests upon the assumed claims of one man who is to be the messiah incarnate as the race "advances in its regeneration." It is remarkable that both of these purveyors of falsehood and folly claim physical immortality, and also to embody in themselves the exclusive and concentrated Divine Power and plenitude of Deity himself. Around these centers of the abnormal, and the preposterous are gathering the weak in mind and will, or those who hope to partake of the usufruct of their dazzling splendor. On the other hand we have in the common sense the manly confronting of life's problems, social and commercial advance, science and art with the demonstrated facts of modern Spiritualism, the evolution of life and its manifestations in all the phases of human existence, bringing the world in touch with the revelations which the world of spirit is vouchsafing. The spirit of truth, long promised, is making its advent in universal man instead of in special personalities, claiming all that churchianic systems claim for the second advent of a personal Christ.

One party rallies to the support of all that has held the race in bondage in the past; the other—the modern force—for a scientific demonstration in all that pertains to human sociology, religion, politics, and to whatever belongs to man as man on all planes of existence.

THE HISTORICAL EXISTENCE OF JESUS OF NAZARETH.

BY WM. EMMETTE COLEMAN.

In THE JOURNAL, of October 10th, Mr. B. R. Anderson states that in discussing the question, "Was there ever such a person as Jesus?" I "was able to show only the historical fallacies and lack of argument of some of those who attempted to prove the non-existence of Jesus." If Mr. Anderson will refer to my articles on this subject, published in THE JOURNAL, he will find that I did more than this,—that I mentioned facts which, in my judgment, conclusively establish the historical existence of Jesus.

Rational biblical science, as exemplified in what is called "the higher criticism," has demonstrated certain facts; and one of these facts is that the three synoptic gospels contain much genuine historical matter, and each discriminatingly gives a fairly accurate account of a part of the life-work of the man Jesus, called the Christ. Biblical science is as much a branch of science as any other department of human knowledge; and there is no biblical scientist who doubts the existence of Jesus as a man in Palestine in the first century.

Another demonstrated conclusion of biblical science is, that at least four of the epistles ascribed to Paul are the genuine work of that apostle,—Romans, Galatians and I. and II. Corinthians. Some of the others may have been written by him, but these four are certainly his production. It is safe to say that their genuineness can never be overthrown; and the contents of these epistles prove, beyond a doubt, the historical existence of Jesus. Paul was converted to Christianity a few years after the death of Jesus; and he was personally acquainted with the twelve apostles, and also with James, the brother of Jesus, and with other brothers of Jesus, who were connected with the infant church. James, "the brother of the Lord," was the head of the church in Jerusalem, and he and the rest of the older apostles were opponents of Paul's more liberal gospel. They attacked Paul's authority as an apostle, on the ground that he had not seen Jesus and talked with him as they had. Their gospel, they claimed, and rightly too, was derived from personal

intercourse with Jesus, while Paul's was not. To this Paul replied that he had also seen Jesus—as a spirit—and that his gospel was derived by revelation from the ascended Jesus; also that he (Paul) was not a whit behind the chiefest apostles. All these facts are found in the two epistles of Paul to the Corinthians and the one to the Galatians. It is not necessary to go outside of these three epistles to prove the existence of Jesus. I take my stand on them; they are a solid rock in the history of primitive Christianity that can never be shaken. Paul tells us in these, of the birth of Jesus in the flesh, his betrayal, the institution of the Lord's Supper by him, his crucifixion and asserted resurrection; also that he had twelve disciples, three of whom he names, James, Peter and John, the leading apostles, with whom, as well as with the other apostles, he had personal conferences. These are impregnable historical facts; and that Jesus lived and died in the first century is no more a matter of doubt, in the minds of impartial scientific students, than is the historical existence of Mohammed, St. Augustine or Martin Luther. It is time that certain freethinkers ceased their foolish talk about Jesus being a myth, an ideal creation of the early Christians. Speaking plainly, such ideas are devoid of common sense; and they have value only as illustrations of the aberrations of the human mind in its yet undeveloped condition.

SAN FRANCISCO, CAL.

OUR SPRING OUTING.

By Mrs. TASCHER.

"But what awakest thou in the heart, O, spring!
The human heart, with all its dreams and sighs?
Thou that givest back so many a buried thing,
Restorer of forgotten harmonies!
Fresh songs and scents break forth where'er thou art,
What wakest thou in the heart?"—FELICIA HEMANS.

We had been invited down to Windmere for a visit. A happy company of people who belong to that class who live their lives immersed in study, with no time for conventionalities, viewing life from the stern standpoint of reality, willing to give energy, strength and mind to the development of thought, and we congratulated ourselves on our good fortune in being thus thrown together after a long winter's housing. May, at Windmere, is really May; and from the grave Doctor of Divinity down, we fairly rollicked in the sunshine in the green lanes and flower-spangled meadows of hospitable Windmere.

There were Mrs. Eads' husband's uncle, a profound scholar and philosopher; Vere Laus, poet; Miss Vale, novelist; and I, plain Ruth Haven, not anything in particular, whose one compliment in life has been the changing of my quaint, scriptural given name to the significant one which heads these pages; but I was exceedingly grateful all the same for the happy spring given me by our generous hostess. Never a more genial, bright-eyed, lovely little lady smiled upon a company. The spirit of cheer was in her every glance and the tones of her voice thrilled even dumb animals into quick response of pleasure. She was a little woman, really forty-five, but her yellow hair too light to show the threads of gray, blue eyes, rose-tinted cheeks, and lithe figure gave the impression of girlhood scarcely older than her only child, Ada, who seemed more like a sister than a daughter. How happy we were in our freedom! How we rode miles into the depths of the green country roads and rambled at will in forest and glade, filling baskets and hands with wood violets, anemones, arbutus, not sweet but showy trilliums and queer Jack-in-the-pulpits; how the sun smiled on the rippling river, glancing through the silvery willows that fringed the banks, as we rode from one lovely nook to another in careless abandon, returning with lunch baskets, pockets and hands loaded with treasures—faded bouquets of ethereal flowers, green banks of moss, so pretty we couldn't leave them, we always said, deprecatingly, as we added them to the already moss-banked and deep-wreathed rooms of the home. All this freedom and spring freshness seemed to invigorate and renew the mighty intellect of the doctor, and bring forth the sweetest songs of the shy poet. When

evening shadows fell they gave us their richest store of thought, the doctor, as expected, leading the conversation, we listening reverently to his deep thoughts and wise explanations of many mysteries. The poet sometimes followed with a song of tender sweetness, written perhaps that day in the depths of the wild-wood, upon a scrap of notebook or even an old letter back.

Sometimes the novelist would read us a quaint legend that she had gathered from a chance meeting with an old resident diligently talking to his interested auditor, who possessed not only the power of graphic relation of facts herself, but that rarer gift, the ability of drawing from others their best treasures of knowledge and thought, all of which her memory retained, with the ability afterward of writing the story just as it was given, so naturally that people were always saying: "You must know my brother," or "This is Mr. —, I recognized him at once," when probably she had never seen the individuals, it being only unstrained relation, perfectly true to nature, as it appears in all humanity.

Before going farther it may be well to give a brief account of the person and life of this remarkable woman. She was of about middle age, possessed of a tall, commanding figure, and her massive crown of coal-black hair, smoothly parted and combed back from a broad, low brow, gave an added impression of depth and power, which impression was fully supported by the brilliance of a pair of large, intensely black eyes, that seemed always full of a slumbering power and mournful resolve. A Grecian cast of features and a beautiful womanly mouth and chin, finished with the daintiest of dimples, which appeared almost out of place in its feminine delicacy and beauty as one noted the general grandeur of the large head and figure of this woman. Years ago, report said, when she was a girl of nineteen or twenty, she was engaged to a young officer of the Union army, who starved to death in the Andersonville prison-pen, and from thenceforth Marguerite Vale had walked the earth alone, to all intents and purposes a widow.

For some ten or twelve years her home had been with a brother, a proud, imperious man, whose wife had died, leaving him with two little girls that Marguerite was bringing up, and lavishing upon them a splendid reserve of love that a motherless child, or any heart, might well rejoice to receive.

In the dark years which followed the death of her lover, she had solaced herself, as many another had done, with her pen, and now carried, with the same quiet, regal self-possession, a national reputation, and was a novelist of wonderful ability. She had been from girlhood an intimate friend of Mrs. Eads, never losing sight of her through years of separation, and now that fortune had brought them to the West and placed their homes within a few hundred miles of each other, their visits were of frequent occurrence. At one of these quiet evening talks, when all were giving without stint of their choicest intellectual lore, the conversation accidentally fell upon the mystical and weird, whereupon a reserve seemed to fall upon our hitherto frank company, as I have often noticed is apt to do when anything bordering upon the occult or ethereal thoughts upon our future existence are broached.

As usual, we all glanced at the doctor, hoping he might relieve the uncomfortable constraint with a few opening remarks, but, contrary to his usual genial affability, he sat in deep silence, as if suddenly plunged in profound, melancholy thought. The stillness grew oppressive. Apparently the evening shadows fell with unaccountable density, and it was with a thrilling start that we saw our bright, sweet-voiced little hostess come suddenly forth from her quiet corner and say in her pleasantest, most matter-of-fact tone: "Why this sudden, gruesome silence, my friends? Why this inward reluctance to voice what is, as it should be, the most cherished hope of all our hearts? Come! let us reason together on this great subject, as we have on many another, opening wide the innermost gates of our hearts. I am sure that light may shine on this, as from other thoughts, and experiences that we have freely, yes, joyfully given."

"But surely, Mrs. Eads," I remarked, after a moment of oppressive silence, "you are aware of the opprobrium attached to an avowal of belief in occultism. You know," I went on, gathering a strange accession of courage at sound of my unaccustomed speech, "that belief in knowledge of future existence other than as revealed in the Bible is counted superstition, weak and low, if not positively wicked."

"I see no reason for such opprobrium," replied Mrs. Eads, quietly bringing her chair to the front, and seating herself where all could see her face, "and to show you that I for one have thrown off the shackles of conventionality and ancient creeds I will tell you some things I have experienced myself, and I doubt not that others, if they will, may follow with perhaps far more startling proofs of life beyond the grave, evidenced by the return of those they have loved, and counted lost. To make my story clear," she said, after a moment's reflection, in which the eager settling, so that each might gaze into the earnest face as well as listen to the speaker, showed the powerful interest she had evoked, "I think I had better run over briefly a few facts of my life."

"Out and alas for my woe!" saith she
(See how the gray gulls whirl and throng!)
Love! come back from the weary sea!
(Sore is sorrow and hours are long.)

—CORNISH BALLAD.

"I was born by the sea; the youngest of ten children. My father, a bright, talented sea captain for many years, was one of those gay, happy souls that never appear to grow old. Always full of song, and sparkling wit, he was termed the life of every company fortunate enough to reckon him one of its number. His soul full of music, he always carried on board his ship several musical instruments, the best of his day, on which he was a skilled performer accompanying them with a tenor voice of rare sweetness and power. At the early age of sixteen he served as a flier in the war of 1812.

My mother was a timid, gentle little woman who gave her whole life to her husband and children. A sea captain's wife, her position necessarily crowded upon her delicate shoulders, the double care, labor, and anxiety of rearing her large family. Besides slow, lingering years of lonely waiting for the brief visits of her rover husband. It was during one of these times of absence, and waiting, that I was born. My father's voyage being longer than usual, I was nearly two years old when his vessel was expected to enter the home port once more.

Rather more than usual was the happy bustle of expectancy that ran through the sea-board town where my mother lived, as Captain Dee was a royal favorite with everybody. Young and old, constantly congratulated the family on his expected arrival, and I have often been told that though my mother had always been a most devoted wife, this time, she seemed wholly absorbed in the one joyful theme. "Father is coming! father is coming!" she told the children continually, standing for hours at a point that commanded a view of the harbor, and far stretch of blue water, that finally melted into the haze of mingled cloud and sea. The frail little child in her arms, that he had never seen, seeming to share in an odd way, her yearning desire to see the loved face, would peer as earnestly into the far mists repeating after her, "Father is coming!"

At length the longed for masts appeared, nearer, and nearer, until the name, "Mary Jane" was visible. Excitement ran high as the crew came on shore, and, instead of the gay, joyful captain leading them, they brought a weak emaciated form, totally delirious, sick, apparently unto death with ship fever.

Well! my father did not die, as all expected, but my mother did. Whether she imbibed the disease in her devoted watch over him, or whether the shock was too much for her over-wrought strength no one seemed to know, but one day, as my father opened his eyes for the first time in reasoning consciousness, my mother fainted and never revived.

My father's only sister, a middle aged woman, married, and living a few miles inland, having been sum-

moned to the stricken home, when father recovered, asked him to give her the baby. To this he would not fully consent, but said she might keep me until he should call for me. Thus my life changed from the gay, singing family of my father, in the bustling seaboard city to the quiet farm-home of my good aunt and uncle, who had no children.

My uncle, being the deacon, and my aunt one of the most active members of the Congregational church in the place, from the time I can remember, I was surrounded by prayer, praise, and every ordinance of the most devout church people. Always frail, I used to have long fits of illness, in which my aunt gave me the most tender, loving care, and no child could ask a more happy, quiet home than I had. When I was ten years old, my father suddenly gave up following the sea, married again and settled down, coming for me; but my aunt felt that, as she had cared for me so long, she had won a right to this only little one of her childless home, and as my father had never given me away, nor would now consent to do so, no practical arrangement could be arrived at in the matter, and I was allowed to remain, vibrating at will from one to the other, happily welcomed, and recognized in both as "the baby." I can see now, how unusually bright were those childhood days. To me, "pa"—as I called my own father—was ever oracle, haven, delight; I worshipped him, and it seemed as if my mother's life-long devotion had doubled its strength, and blossomed anew in the last of the ten; and pa! well, he loved his baby, as he always called me.

Years went on and many changes came. The war of the Rebellion called my four brothers, and many others, and then I was married, and then, separation, new homes and thousands of intervening miles between pa and his baby.

He was now an aged man with long silver hair and beard, still living with his good wife in Boston, and I, a middle aged woman in the far West, with my daughter Ada, a woman grown. I have said I was strictly brought up in the church which I joined when only sixteen, and afterward on removing to the West, had become a member (and I trust, a faithful one) of another Evangelical body, together with my dear Ada. I speak of all these things to show you how far we are removed from all superstitious surroundings; but I have dwelt too long on all this, though it seemed to be necessary to preface the real story which is now coming.

Perhaps you all may remember the first heavy fall of snow, that came last winter. It was the 1st of December and it snowed, and snowed, drifting and blockading everything.

I had been feeling unusually depressed, lonely, and strangely homesick for several days, and one afternoon, I hurriedly rose, putting on a thick cloak, hood and mittens, and plunged out-of-doors into the drifts, and storm, leaving Ada vainly protesting against my wild proceeding.

I struck boldly out into the road scarcely able to see, or breathe for the blinding flakes that filled the air. I ploughed on not in the direction of town, or in the broken road, but away off in an unfrequented lane—you remember where those tall pines grow so thickly—"The Dark avenue" as we have named it on account of the thick trees whose branches meet across the narrow road. I did not choose this road, as might be supposed, on account of its shelter; on the contrary, I seemed compelled by an uncontrollable impulse to go. Inside, there seemed to be a voice calling, calling, faint, and indistinct, but yet, I heard and obeyed. As I plunged onward through the snow, far down the dark avenue, I saw some one coming. I pressed on towards the advancing figure, my heart beating wildly as through the lace-like veil of falling snow, I saw that the figure was that of a very aged man. Nearer, and nearer he drew, until we met face to face, and I saw that it was my father.

Like a dream, I gazed silently into his dearly loved face, noting every feature, and that the eyes appeared more sunken and the face thinner and more pallid than when I last saw him.

Finally his lips parted, and he said, "I wanted to see my baby!" Then, taking my arm he said, "I can

go to the door with you, do not fear, daughter, I still live!"

Mechanically I obeyed, and turning, retraced my steps through the long, dark avenue, through the gate and up to the door. I turned around facing him there, and stood gazing intently at him. The snow still falling fast, had formed a white circle upon the rim of his black soft felt hat, and mingled with the silver of his long flowing beard. Why did I not speak? I cannot remember that I did.

I seemed spell bound and made no effort to speak, or clasp his neck or hand. I do not know how long it was, but it seemed some time when, suddenly, the door behind me was opened, and, looking around, Ada's face appeared in the aperture as she said in an anxious, apologetic tone, "Why, mamma! excuse my disturbing you, but won't the old gentleman come in?" "Why! Why!" I exclaimed, my voice returning as I glanced back where my father stood an instant before, and saw nothing but the drifts and falling snow!

"Where did he go?" asked Ada in a bewildered way. "Did you not have a very old gentleman with you as you came from the avenue? I could not see him very plainly for the snow, but he wore black clothes and had a long white beard and seemed to hold your arm, as if talking confidentially. I supposed you were coming right in, and waited expectantly sometime. Finally, as there is a telegram for you, I thought I couldn't wait any longer, and opened the door." "Was he there then?" I inquired. "Why yes! of course," she replied. "I came near seizing hold of him as he looked up when I opened the door. I thought it was my grandpa. Who was it! and where did he go so quick? But here is the telegram," added the perplexed, excited girl.

I sank into a chair as she tendered the yellow covered note, trembling violently as I faintly said, "Oh, Ada! it was, it was! We shall never see him again!" and opening the telegram I pointed with fainting hand.

"Your father died suddenly at 6 a. m. to-day"—giving the date of the day before.

In a few days, a letter came telling me all. My father had been in his usual health which was uncommonly vigorous, for one of his great age. One day, he had taken his customary long walk, and busied himself about some little things, when from a misstep on some icy stairs, he fell, receiving injuries which caused his death in a few days.

They wrote that notwithstanding the severity of his injuries he did not seem to suffer much pain, that he talked with his accustomed animation and brilliancy until the last, only saying, in regretful tones, "Now I wish I might have seen my baby once more."

The stillness had deepened throughout the recital, and, as she pronounced the few last sentences, a rain of tears veiling the clear, vibrant voice, a hush like that of death pervaded the now solemnly darkened room, and it was with a start that the listeners saw the tall form of the doctor, suddenly rise agitatedly and pace backward and forward, in the silent gloom.

(TO BE CONTINUED.)

WOMAN—HER PAST AND PRESENT.

One of the course of ten lectures which B. F. Underwood has given in Grand Rapids, Mich., this season, was on "Woman—Her Past and Present, Her Rights and Wrongs." The following is from the report of that lecture as given in the Grand Rapids *Eagle* of October 10th:

A large audience listened to Mr. B. F. Underwood's lecture at Powers' Opera House last night. The subject of the discourse was "Woman—Her Past and Present; Her Rights and Wrongs." After sketching the condition of woman in Egypt, India and Greece, the lecturer referred to woman's position in the Pagan Roman Empire as one of social dignity and legal independence. Woman could hold property in her own right. A considerable portion of the wealth of Rome was at one time under the control of women. The alleged tyranny of rich wives over their husbands to whom, it is said, they loaned money often at exorbitant rates of interest, was a constant theme of satire. "No Roman," says Lecky, "hesitated to lead his wife with him to the feast or to place the mother of his children at the head of his table." Monogamy pre-

vailed in Rome from the earliest times. For 520 years a divorce was unknown in Rome. In the empire divorces were frequent, but the right to separate belonged to the wife as well as to the husband. The word concubine represented one of the forms of marriage which was strictly legal and honorable. Roman influence made monogamy the dominant type of marriage in Europe. The courtesan class in Pagan Rome was large, as it is in Christendom to-day, but the equality of the obligation of chastity was as generally asserted then as now. The most noble ladies worked at woolen fabrics, and the skill of wives in domestic economy was frequently mentioned in their epitaphs. In the higher families, as Renan says, excesses in the toilet were hardly known.

The old Teutonic tribes held women in high respect. Tacitus, in his *Germania*, gives a charming picture of German life, in which the equality of men and women was acknowledged in political and religious matters.

In the Christian Roman Empire the estimate of woman was very low. Her position was regarded as essentially subordinate. She was taught to be ashamed of her dress, for it was the memorial of her fall. Paul's idea that man was made first and woman afterward, and that woman was the first in transgression, prevailed and influenced legislation concerning woman. The historian says: "The Pagan laws during the empire have been continually repealing the old disabilities of women and the legislative movement in their favor continued with unabated force from Constantine to Justinian, and appeared also in some of the early laws of the barbarians. But in the whole feudal legislation women were placed in a much lower position than in the Pagan Empire." Laws were passed depriving daughters of the inheritance which was secured to them under Paganism. Under the canon law the interests of women were sacrificed. "No society," says Maine in his *Ancient Law*, "which preserves any tincture of Christian institutions, is likely to restore to married women the personal liberty conferred on them by the middle Roman law." In France Seeyes and Condorcet proposed to accord political emancipation to women and the French revolutionists actually did establish an equal succession of sons and daughters.

The emancipation of women has corresponded with the decay of orthodox theology and the progress of free thought. Mary Wollstonecraft advocated woman's rights a hundred years ago. Frances Wright, whose name some of our reformers forget to mention when they enumerate pioneer women suffragists in this country, was the first to speak eloquent words for woman's rights from the American platform, and Ernestine L. Rose and Abby Kelley Foster came next. Against them everywhere the clergy quoted Moses and St. Paul.

Referring to Herbert Spencer's views on woman suffrage, given in his latest book on "Justice," the lecturer said that the great philosopher had thrown the weight of his influence against woman suffrage. He thinks it would tend to make women independent of the domestic relation. But this is true of all legislation which opens the way to woman's independence and competition with men. It would seem that a class of women is being evolved who will remain single and do work which demands their undivided energies. Why not?

Spencer would give women municipal suffrage, but stop there. He thinks women would enact pernicious laws by reason of their narrowness, shortsightedness and impulsiveness; but this is just what men do. See the legislation in this country, in the British Parliament and in the French Assembly. The women organizations during the last quarter of a century show as much order, breadth of thought and consistency as the same number of organizations composed of men. Spencer repeats the old argument drawn from woman's inability to do military service, but that argument would exclude also the crippled and the diseased from the right of suffrage. Suffrage is not based upon the ability to carry a musket. In war women render service in a thousand ways. The risks of maternity are greater than the risks of war, and a woman goes down to the gates of death to give birth to every child who becomes a soldier. The use of old, worthless arguments by Herbert Spencer would seem to indicate the encroachments of age upon the greatest thinker of the century. He has been too much of a closet philosopher, perhaps, to deal with practical questions.

A writer in an English review some months ago claimed that marriage was on the decline, that mankind was losing faith in it, and argued that among the causes which tend, as the world grows older, to make the unwedded more averse to marriage and the wedded more prone to divorce, is the undoubted and general advance of culture. The fact is noted that in Germany, England, France and America the marriage rate has taken a retrograde direction, while at least, in the three countries last named, there is a constant increase in the number of those who appeal to the courts for divorce. Thus the very nations in which the tendency strongly shows itself to depreciate the

value of the institution of marriage are those in which the populations have changed enormously during the last twenty-five years in intellectual and artistic culture, and in which the demand for higher education has received general attention and has been partially satisfied.

But why should advance of culture be accompanied or followed by decline of matrimony? Because, this writer argues, the transformation of humanity in its higher stages of civilization leads to a new conception of marriage, which becomes less and less the alliance of a man and woman for commonplace objects, and more and more the union of two beings whose intellects, feelings and tastes have become highly developed and sensitive. The institution of marriage, culturally and aesthetically considered, becomes hampered by the elaborateness of the preliminary conditions, as in nature vitality becomes endangered by the increased complications and increased delicacy of the organism. Culture produces fastidiousness and the conditions of cultural unions are necessarily delicate. Culture intensifies individuality, taste and sensibility. The conditions of a cultural marriage existing in the persons who have the opportunity of marriage are rare, since the number that is capable of the highest degree of culture is comparatively small. Matrimonial choice to those of exquisite sensibility and critical fastidiousness is narrowed to an indefinite extent. The cultured and refined man or woman shrinks from wedlock with one whose person, taste or character is repulsive or unattractive. With them incongruous unions must become rarer as the world advances in culture. Indeed, culture, by tending to strengthen individuality, both intellectually and aesthetically, induces a condition which predisposes to single life.

The writer whose views I have outlined regards marriage somewhat as the evolutionist regards partly or wholly atrophied organs; that is, as indication of a prior stage of development, a stage partly or wholly outgrown. The social conditions in Athens in the time of Pericles, of Rome in the age of Augustus, and in Italy during the renaissance, each marked by a diminution of marriage especially among the cultured and wealthy classes, are adduced to corroborate the position "that marriage and culture are inversely related the one to the other."

An implication of this view would seem to be that the perpetuation of the race must be left in the future, as it has been in the past, mainly with the uncultured, those in whom the intellect and the higher sentiments are comparatively undeveloped, those who are urged into marriage by all-powerful instincts which men possess in common with brutes, and who yield to these instincts with little, if any, thought of the quality of offspring or the future of the race. The review writer might have gone further and shown that not only is there a decline of marriage, as men and women rise above the ordinary conditions of life, but that in the marriages which do take place, fewer children are born than in the marriages among the intellectual and uncultivated classes.

With higher development, generally speaking, there is neither the desire nor the capacity for reproduction on a large scale. The absorption of energy in intellectual pursuits reduces physical virility, and at the same time impairs the strength of the paternal and maternal instinct. The woman of large mind, occupied with intellectual interests, feeling strongly her individuality and imbued with a purpose in life, is not willing in this day to give the best part of her life to bearing and rearing children, "as many as it may please God to send." With the advance of civilization the tendency is to late, rather than early marriages, and to the reduction to a minimum of the child-bearing period, that the woman may, both before and after marriage, have time and strength for intellectual and aesthetic pursuits. For large families, as a rule, we must go among the poor and ignorant—too often among the thoughtless and improvident—those among whose offspring mortality is frightfully large.

The main contribution of the cultured class to the world's advancement must be in the thought and example which it gives to the world. The intellectual superiority of a Socrates, an Aristotle, a Bacon, a Shakespeare, a Kant, a Mill, a Spencer, a Lamarck, a Lyell, a Darwin, a Webster, a Sumner, a Phillips, a Longfellow, an Emerson, cannot be—for reasons which need not be considered here—transmitted from sire to son. Nature will not allow a permanent aristocracy far above the mass of human kind. The old aristocracies die out; while from the rugged and robust sons of toil grow up new aristocracies, which also have their run and become extinct. Every aristocracy in the world has had to recruit from outside populations. The solidarity of the race involves a limit to the highest, while the lower units of the social organism slowly rise, by reason of a multitude of agencies, to higher conditions.

The gift of Greece to the world was her legacy of thought, of philosophy, science and song, of literature, oratory and art, rather than in the transmitted

physical or psychical qualities of her famous men, whose genius as expressed in language has become incorporated with the race, aiding and advancing the entire world. No nation can remain permanently exalted above all other nations. Increase of civilization is accompanied by increase of means of communication between nations and increase of means of diffusing light and knowledge among men of every clime and condition—the negroes of Africa as well as the people of Germany, England, France and America.

The decline of marriage with the advance of culture is but temporary. With the readjustments of a higher social order must come the conditions of the "cultural marriage" and the knowledge of its requirements, with ability to adapt life to the individual necessities and social needs. The ideal marriage cannot be realized suddenly by the mass of people, but toward it the world is moving. Meanwhile it is best not to exaggerate the proportion of unhappy marriages either among the cultured or uncultured classes. Some people are morbid on this subject—the evils of marriage—and from their writings one would infer, if he did not know to the contrary, that happy wedded life is an exception under present social conditions. On the contrary, I believe that by far the larger number of marriages—even though most of them are far from being ideal unions—are a source of more satisfaction and enjoyment and are more promotive of individual and social wellbeing than is any other institution or relation in our social life.

A HEBREW VIEW.

The following argument on Sunday opening of the World's Fair is from the *Jewish Reform Advocate*, edited by Rabbi E. G. Hirsh, of Chicago:

Not merely the Jews have their Sabbath fanatics; our neighbors, the non-Jews, are troubled by them as much as we are. Quite an army of them invaded recently our city [under the lead of Col. Shepard and Prof. Patton] and consumed the time of the National Commissioners having in charge the World's Fair, with their weary and threadbare arguments in favor of closing the doors of the exhibition on what they choose to call the Lord's day. One is at a loss which to admire the more, the self-assurance of these gentlemen who apparently have no fear to bid defiance to common sense, or the persistency with which old errors will cling to life. One thing must be placed to their credit, however. They carried out a well concerted plan. No stone was left unturned. They presumed to read a lesson in patriotism and religion to their auditors. For according to them the Sunday, as they desire to have it observed, is both an American institution and a Christian holiday.

With our own [Jewish] Sabbatharians, they share the miopia which fails to detect that the Sabbath arises from human necessity and is not grounded on a divine command. Our own Sabbatharians have, of course, the advantage, if the orthodox line of reasoning is to be adopted. The New Testament theologians have, indeed, no warrant [in their gospels] for the assumption that the Sunday is a day divinely instituted. They should, therefore, not lay too much stress on this point. Nor are the advocates for Sunday closing more fortunate in their plea that the "American Sunday" must and shall be preserved. For they clearly overlook the fact that the larger part of our polyglot population is not of Puritan descent. And it is the Puritan Sabbath they have in mind when they name it the American, in contradistinction to the Continental European Sabbath. The Puritan Sabbath is the child of certain theological notions which only a minority of America's present inhabitants hold.

It has become customary to speak of the Puritan Sabbath as the exact reproduction of the Jewish Mosaic Talmudical Sabbath. Those that in this wise would make Judaism responsible for this perversion of the intents and purposes of the Sabbath day, display woeful ignorance of the true character of the Jewish Sabbath. For the Jews, notwithstanding all the legal cautions which had to be borne in mind, the Sabbath was a day of joy. The Calvinists turned it into a gloomy reminder of man's doom and depravity. They made it a prison-house for the human soul; and by very force of reaction against Puritanism could not but issue the equally erroneous view which would hold the Sabbath day the proper occasion for riot and revelry. The Sabbath is a day which man needs for recuperation and rest. Rest is primarily cessation from usual labors. It is a beneficent provision of the law and one which every well-wisher of humanity will, as far as he is able, preserve on the statute book, which prescribes that one day out of every seven be marked by the suspension of the tasks and the toils which burden the other days. For with these provisions expunged, competition will soon succeed in forcing upon all seven days' work at six days' wages. It is in the interest of all wage-workers that reasonable measures be taken by the state to insure to all the rest of one day. But rest is more than cessation from work. Man is so constituted that one or the

other of his many functions and organs must be active. If proper recreation is not allowed, improper modes take invariably their place. The interests of the non-churched are therefore also to be considered. Fair play for all is prescribed by the true American spirit. And in the question which the directors have soon to decide, this Americanism should above all prevail.

An exhibition such as that which will invite to our city all the nations of the earth is certainly invaluable as a humanizing agency. Its lessons are as impressive as those exposed by altar and church; they are as uplifting. Sunday will be the only day for the working people to visit the exposition grounds. They cannot spare the time on any other day of the week. The very interests of the working classes would thus most emphatically seem to demand that the doors be open Sunday. For the argument that ten other workmen will have to forego their rest is certainly one of the flimsiest. It is a law in all things that the greater good of the community entails sacrifice on a limited number. Arrangements will certainly be possible to minimize this sacrifice on the part of those at work on the fair grounds. Orthodox church people have no scruple to have their coachman work for them on the "Sabbath," and yet his is not the work of necessity or charity. Why then would they now begrudge to hundreds of thousands an opportunity which will never be before them again, to enjoy its advantages without entailing upon them a loss of time or wages? They, above all others, should remember that the Sabbath was made for man, and not man for the Sabbath.

DIRECT RELATIONSHIP.

Modern thought is reviving the distinction that originally existed between priest and prophet, writes Judge James B. Belford in the *Rocky Mountain News*. The office of the former has been to bear man's sufferings and sorrows up to God and make intercession for him; the office of the latter, to bring God down to man, to reveal his loving kindness and mercy and to inform him of what the future has in store for the race of which he is a member. We all know what has been done in the past, how far humanity has marched, what hardships it has endured and what care it has received; but these things will not meet the exactions that the future will make, and it is but just that we should seek some information as to what our duties are to be and how we are to meet them. The priest by his ceremonies commemorates what has been done in the ages gone by; the prophet tells us what God intends doing hereafter. Man is growing a trifle weary of having anyone stand between him and his Maker; indeed, he is inclined to carry on the communications himself. He desires to hear the whisperings from the throne himself and not have them filtered through the doubtful authority of a reporter. He believes that there was a time, before priests or prophets were known, when God did communicate directly with his children, and that he will do so now when the opportunity is offered. The priest has had his face toward the past quite long enough; let him turn about and take the path that leads into the future and there will be no empty pews in the church. Copernicus was troubled for a long time in his efforts to study the stars. He started out with the theory that the earth was the center of the universe and that the planets revolved round it. He could make nothing out of the bewildering maze. Finally it occurred to him to turn himself round, and when he did so he learned that it was the stars that were stationary and that it was the earth that was moving. Probably the pulpit might learn a kindred lesson from the pew. Science has given us a new material heaven and earth. Let the pulpit give us a new spiritual one.

CONVERSATION A LOST ART.

The last of our voice art is conversation. A recent writer in the *New Review*, in an article on "Talk and Talkers of To-day," calls in question the "commonplace of social criticism" that conversation is a lost art, and instances Mr. Charles Villiers, Mr. Gladstone, Lord Granville, Mr. Morley and Lord Salisbury as talkers who may be compared with Sydney Smith, Macaulay, Lord Derby and Bishop Wilberforce. But one might well ask whether these are talkers of to-day or yesterday. Good talkers no doubt there are even in the younger generation, but in comparison with the number of scholars of the day the number of good talkers is pitifully small. What men know they have acquired for the most part through the eye, and such knowledge is not in form to be brought out readily through the mouth. This is a generation of readers, writers, thinkers, experimenters, inventors, but not of talkers. Under our present conditions of life we may expect conversational power to decline still more than it has done.—G. T. W. Patrick, in the *October Popular Science Monthly*.

THE "SONG OF THE SHOP."

[There are shop girls in Islington working 107 hours a week.]

With eyelids weary and worn,
With limbs as heavy as lead,
A shop girl sat in her chill bare room
Holding her aching head.
And over her pale, thin face
The tears were beginning to drop,
As, checking a sigh that became a sob,
She sang the "Song of the Shop."

"Oh! it's work—work—work!
Till the brain begins to swim;
And work—work—work,
Till I ache in every limb;
Compelled through the livelong day
Behind the counter to stand
Till the heart grows sick and the brain benumbed,
As well as the weary hand."

"Work—work—work!
In the hurry and rush and glare;
Work—work—work,
In the foul, gas-poisoned air.
Whatever the seasons be,
No change in my lot they bring;
And it's only because the fashions change
That I know it once more is spring."

"Oh! but to breathe once more
The breath of the cowslip sweet;
To see blue sky above my head
And green grass beneath my feet.
Oh! but for one short hour
To feel as I used to feel
Before to the counter I was bound
Like a slave, with chains of steel."

With eyelids weary and worn,
With limbs as heavy as lead,
A shop girl sat in her chill, bare room
Holding her aching head.
Essaying in vain to check
The tears that perforce would drop
As still, in a voice of dolorous tone,
That was half a sob and half a moan,
She sang this "Song of the Shop."

—LONDON TRUTH.

WOMEN VOTERS IN ILLINOIS.

Although the new Australian ballot law recently passed by the Illinois legislature provides that women may vote for Superintendent of Schools, yet just previous to the day appointed for registration of voters it was decided by the county attorney that the law was so worded that "only such women as have received a certificate of naturalization prior to January 1, 1870, are entitled to register." In consequence the Board of Election Commissioners, or rather two of the three members of the board, issued instruction to clerks and judges in the coming election to refuse to allow any other women to register or vote. There is, however, much difference of opinion among lawyers as to the legality of this decision. In consequence, on Tuesday, October 20th, the day of registration in Chicago, there was intense excitement over the matter among both women and men. Many women who would otherwise have registered were deterred from offering their names at the registering places; while others who might have omitted registering determined to test the decision, appeared before the registering board of their precincts and asked that their names be enrolled. In the majority of cases they were refused, but so many different opinions prevailed that in a few precincts no opposition was made to the registration of women. The women suffragists of the city kept open headquarters for advice at the Sherman House, and there reporters from the daily papers applied for the facts so far as known. Here also the women who had been refused registration made affidavits of such refusal in order to test the matter before the proper tribunal. Among the men who have advised the women as to the proper course to be pursued in this matter are such as Judge Tuley, Bishop Fallows, Lawyers Harbert and many other leading judges and lawyers. Mrs. Katherine Tuley, so well known for her untiring humanitarian work, is at present an invalid, but accompanied by her husband, Judge Tuley, went in a carriage to the registration booth of her precinct, and no opposition being made was duly registered. Bishop Fallows was registered, but his wife, who accompanied him, was not permitted to do so. Many women entered written protests against the refusal. Among those who did

so was Ada C. Sweet, formerly pension agent at Chicago. The women who applied for registration were nearly all well-bred women of superior intelligence and culture, many of them heavy tax-payers, and some whose names are widely known outside of the city which refused those names to be registered as voters. The registration returns show that the judges allowed 175 women to qualify—disqualifying 501. Five names were entered without remarks as to qualification. Many women were refused without their names being taken.

A Woman Voters' Association has been organized in the city to take action in regard to the legal aspects of the Illinois law in regard to women voting, and the question will doubtless be referred to the Supreme Court. The adverse opinion rendered by County Attorney Boyle and the consequent public agitation of the question of woman suffrage will do much toward forwarding the movement for full suffrage for women.

I do not hesitate to say, with due deference to the judgment of others, writes Cardinal Gibbons in the *Century*, that in my opinion it is important to the well being of society that the study of medicine by Christian women should be continued and extended. The prejudice that allows women to enter the profession of nursing and excludes them from the profession of medicine cannot be too strongly censured, and its existence can be explained only by the force of habit. It has been urged that women do not as a rule possess the intellectual powers of men, but their ability to pursue the usual medical studies has been sufficiently demonstrated, and it is admitted, even by those who concede to men a higher order of intellect and greater powers of ratiocination, that what women may lack in that direction seems to be supplied by that logical instinct with which they have been endowed by God. It is evident also that if female nurses may with propriety attend men as well as women, that privilege cannot reasonably be withheld from the female physician. Indeed the position of the nurse might be regarded as open to much graver objections, inasmuch as the physician makes but a transient visit to the patient, while the nurse occupies the sick room day and night. The attendance of female physicians upon women is often of incalculable benefit. Much serious and continued suffering is undergone by women, and many beginnings of grave illness are neglected because of the sense of delicacy which prevents them from submitting to professional services of men. There is also an infinite number of cases, known to all who have been concerned in charitable or reformatory work, in which no influence or assistance can be so effectual as that of a physician who is also a woman and a Christian. The alleviation of suffering for women of all classes which would result from the presence among us of an adequate number of well trained female physicians cannot but be evident to all; but I wish to emphasize as strongly as possible the moral influence of such a body, than which there could be no more potent factor in the moral regeneration of society.

Mrs. Henriette R. Shattuck, the authoress, is a living example of what sociologists claim for the laws of heredity. Her father, William S. Robinson, was perhaps the wittiest and most pungent writer ever connected with the daily press of Boston. His best work was done about forty years ago. Mrs. Shattuck's work has been done largely in connection with the woman suffrage movement, but she has engaged in literature also somewhat, and is the author of a bright book for children, entitled "Little Folks, East and West," recently published. Mrs. Shattuck follows more closely, perhaps, in her father's footsteps by preparing "The Woman's Manual of Parliamentary Law." She had already illustrated that a woman could be an accomplished parliamentarian.

The fact has been telegraphed far and wide that the interesting young lady who recently became a member of the Cleveland household is to be called Ruth. Mrs. Cleveland is to be congratulated on her happy selection of a name for her infant daughter. Ruth is all that a feminine name should be. It is brief, musical and significant. It means "beauty," and what more appropriate name could be given to a beautiful girl or woman? Moreover, it is inseparably associated with one of the tenderest and most touching narratives of the Old Testament Scriptures—the story of that Ruth, who gleaned in the fields of Boaz. It is a good, old-fashioned name—

one that savors of the refined and dignified simplicity of the early days of the Republic, when the highest dames of the land did not think their shapely white hands soiled by the performance of housewifely duties. Best of all, in this age of affectation and mutilation of the names of young women, it is a word that cannot easily be perverted and spoiled. The country is tired of hearing about "Lizzies" who were christened Elizabeth, "Kitties" who were baptized Katharine, "Mamies" and "Mollies" whose rightful name is Mary, and the whole brood of "Lotties" and "Dollies" and "Nannies" and their like. It will be hard to make a nickname of Ruth. Mrs. Cleveland has conferred a real boon on her generation by giving her baby a fitting and honored name.

Mme. Caro, widow of the late professor, whose lectures were attended by all the fashionable women of Paris, has received as Caro's wife the prize of money awarded every two years by the French Academy for the best work in philosophy. Mme. Caro is herself a writer of repute. She is author of "Le Peche de Madelaine," a novel published anonymously in the *Revue des Deux Mondes*, which made a sensation at the time in literary circles and roused great curiosity as to its authorship.

The Crown Princess of Denmark, only daughter of the late King Charles XV. of Sweden, is a superb woman. Her wit and intelligence have won for her the friendship of many brilliant men, while her striking beauty is the admiration of Denmark. She and the Queen of Portugal are the two tallest princesses in Europe.

NATIONAL FEDERATION OF SPIRITUALISTS.

(Translation from *Le Messenger*.)

The circles and district associations of Brussels, Liege and Du Bassin de Charleroi, re-enforced by a considerable number of Spiritualists of Brussels and Charleroi, assembled on September 6, 1891, and established, after discussion, the following regulations.

Art. 1. The purpose of the National Federation is to unite all the district associations existing, as well as those which will be founded hereafter; together with the organized and private circles and Spiritualists who are neither members of one or the other.

The district associations and the circles will retain their autonomy and independence. Their accession to the Federation does not involve any subordination but only union and fraternity.

Art. 2. All important transactions shall be submitted to the united associations and circles by referendum.

Art. 3. A general assembly of the Federals of Belgium shall take place every third year and shall be held successively in all the principal cities of the country. A special congress having all the attributes of the general assembly, may be convoked if it is deemed necessary and urgent.

Art. 4. The general assembly or the congress will nominate at its meetings the executive members for a congressional term. In case of death or resignation of a member of the committee, his place shall be filled within three months by way of referendum and the elected member shall continue the office of his predecessor till the expiration of the term.

Art. 5. The executive committee consists of seven members chosen by preference from the residents of Brussels and the Province of Brabant. The seven members consist of:

A president, a vice-president, a secretary, an assistant secretary, a treasurer and two commissioners.

They are elected at each congress and are reeligible. Delegates are nominated by the executive committee who are to be advised by the federal council to that effect. The duties of the delegates are defined by the national and congressional council.

Art. 6. The duties of the executive committee are: the execution of the orders issued by the council to whom the committee is answerable. It shall meet as often as required but at least triennially.

Art. 7 and 8. The federal council is composed of the executive committee and the delegates of the district associations and the affiliated circles, which are entitled to a delegate for every fifty members. The term of the delegational office is triennial.

Art. 9. The federal council meets in September of each year: examines the reports of the associations and circles, decides as to proposals and whatever may

contribute to the progress of Spiritualism in Belgium.

Art. 10. All questions are decided by the federal council with the reservation referred to in Art. 2. of these statutes.

Art. 11. No assessments are imposed; the expenses for correspondence, rents, etc., are to be covered by voluntary contributions.

Art. 12. The social seat is at Brussels.

Art. 13. The present statutes and regulations are subject to revision by simple majority of a congress.

SUPPLEMENTS:

The Delegates of the Spiritualists of Belgium in order to form a national federation charge the provisory executive committee (1.) to register the joining circles, conferences and district associations; (2) to submit the regulations and nominations of the provisory committee to a referendum; (3.) to convocate the federal council after the referendum has taken place, in order to take proper steps for the nomination of the delegates.

The members of the provisory executive committee are Messrs. Fritz Charles; Paulsen; Pierrard; Braun; Martin; Jambers; Pette Jaachim.

ECCLESIASTICAL BRAWLS.

The church trials and ecclesiastical brawls that are going on to-day disturb nobody but those engaged in them. What will the intelligent, thinking world care what resolution a few theological rufflers pass, about the plegary or non-plegry inspiration of the scriptures, when it recalls the fact, attested by all early history, that there were thousands of souls in Asia, Egypt, Greece and Rome filled with the power of the religion of Jesus years before a letter or line of the gospels we now have were written, and that this religion would be felt and recognized and preached if all these scriptures should disappear entirely? A hundred years ago they had in Germany just such controversies as we are having now. The controversies and the men engaged in them are almost forgotten, but Christianity is still strong and vigorous. Lessing, the philosopher and poet, ridiculed and illustrated them in this appropriate story:

"A wise king of a great realm built a palace of immense size and very peculiar architecture. About this structure there came from the very first a foolish strife to be carried on, especially among reputed connoisseurs, people, that is, who had least looked into the interior. This strife was not about the palace itself, but about various old ground plans of it and drawings of the same, very difficult to make out. Once, when the watchman cried out 'Fire,' these connoisseurs, instead of running to help, snatched up their plans and, instead of putting out the fire on the spot, kept standing, with their plans in hand, making a hubbub all the while, and squabbling about whether this was the spot on fire, and that the place to put it out. Happily the safety of the palace did not depend on these busy wranglers, for it was not on fire at all. The watchman had been frightened by the northern lights and mistaken them for fire."—*Judge James B. Belford.*

AN OBJECT LESSON.

There are many kinds of fashionable foolishness, some of which are best corrected by a lesson in kind. A writer in the *Boston Post* reports such a lesson, which might well be tried in many families. The younger members of the family of one of his friends had fallen into the way of using many senseless phrases. With them everything was "awfully sweet," "awfully jolly," or "awfully" something else.

One evening this gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town in the car with a noted wit, whom he described as "horribly entertaining," and, to cap the climax, he spoke of the butter which had been set before him at a country hotel as "divinely rancid."

The young people stared, and the eldest daughter said, "Why, papa, I should think you were out of your head."

"Not in the least, my dear," he said pleasantly. "I'm merely trying to follow the fashion. I worked out 'divinely rancid' with a good deal of labor. It seems to me rather more effective than 'awfully sweet.' I mean to keep up with the rest of you hereafter. And now," he continued, "let me help you to a piece of this exquisitely tough beef."

Adverbs, he says, are not so fashionable as they were in his family.



MR. CONWAY'S MISTAKES.

TO THE EDITOR: Is Mr. Moncre D. Conway a hopeless blunderer? His mistake about the Mecklenburg Declaration of Independence I first exposed in three papers. Then came a fuller exposure by the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, August 8th. The latter drew forth a reply by Mr. Conway, in which he acknowledged his mistake in supposing that the South Carolina Gazette, of June 13, 1775, contained the four resolutions of May 20, 1775, which Jefferson pronounced spurious. It is the twenty-resolutions of May 31, 1775, that appeared in the South Carolina Gazette, and in them there is no phrase paralleling the Declaration of Independence.

But now Mr. Conway, assuming that the resolutions of May 20, 1775, are genuine, attempts to account for Jefferson's non-recognition of them by his "feeble memory" and "jealousy concerning the paternity" of the Declaration of 1776. "Feeble memory" indeed. How about the memory of John Adams, who was dumb-founded in 1819 to see the resolutions, and sent them off in hot haste to Jefferson? The fact was, nobody remembered those resolutions because they were spurious. And, furthermore, everybody had forgotten about the twenty resolutions of May 31, 1775, which had been forwarded to Congress in that year.

Old style is said to have been followed in the colony of North Carolina, so that May 20th, O. S., was May 31st, N. S., and the meeting on that day passed no resolution like the following:

"Resolved, That we do hereby declare ourselves a free and independent people, and of right ought to be a sovereign self-governing association, under the control of no power other than that of God and the general Congress, to the maintenance of which independence we solemnly pledge to each other our lives, our fortunes, and our most sacred honor."

This resolution, if genuine, would prove Jefferson a plagiarist. But even John Adams was soon convinced that all four resolutions were spurious.

In January last Mr. Conway discovered an essay on slavery, by Thomas Paine, which he partially reproduced in *The Nation*, February 26, 1891, with comments. In those comments I was constrained to notice and expose three important errors, to wit:

1. That at the time Paine wrote that essay on African slavery he was a devout Christian.

2. That that was Paine's first essay, March 8, 1775.

3. That he edited the *Pennsylvania Magazine* all through the year 1775.

I proved by a letter of John Adams to Dr. Rush, April 12, 1809, that Paine, as early as January, 1776, said to John Adams: "I do not believe in the Old Testament. I have thoughts of publishing my sentiments of it, but, upon deliberation, I have concluded to put it off till the latter part of life." And I quoted Paine's "Age of Reason," in which he says that at eight years of age, after hearing a sermon on "Redemption by the Death of the Son of God," he revolted at the idea of "making God Almighty act like a passionate man, that killed his own Son when he could not revenge himself any other way."

In regard to Paine's early writings Mr. Conway, aware of the fact that "The Case of the Officers of Excise" was printed in 1772, attempted to reconcile the contradiction by saying: "This, however, though printed, was not published until 1793." In December, 1772, Paine wrote to Dr. Goldsmith a letter, presenting him with a copy and saying: "I was advised to print 4,000 copies, 3,000 of which were subscribed for by the officers in general, and the remaining 1,000 reserved for presents."

But as far back as 1759, when Paine was a master stay-maker at Sandwich, a prize being offered for the best epitaph on Gen. Wolfe, Paine wrote an ode, which, being too long for an epitaph, was published in the *Gentleman's Magazine*, and was soon afterward set to music, became a popular song, and was sung by the Anacreontic and other societies.

The third error of Mr. Conway was in regard to Paine's connection with the *Pennsylvania Magazine* in 1775. I proved

that Paine contributed several anonymous articles to the first number, and yet in a letter to Dr. Franklin, accompanying the second number, he said: "The first I was not concerned in." And in the same letter he said that with his assistance the number of subscribers had increased from less than 600 to upwards of 1,500. From this I inferred that the assistance rendered to the publisher was canvassing for subscribers. And that was doubtless what Paine received pay for by installments all through the year as the subscriptions were paid in. The work of editing was next to nothing, the only article of an editorial nature being a brief introduction to the first number, which Paine said he was not concerned in. And his own contributions were undoubtedly gratuitous, it being an unswerving principle with him to take no pay for and make no profit from his literary work.

Furthermore, after the April number of the *Magazine*, which contained only one probable contribution by Paine, namely "Cupid and Hymen," signed "Esop," I do not find, during all the rest of the year, but two contributions by Paine, to wit: two poems by "Atlantius," both in the July number.

The fact was, that after April, 1775, and until near the end of that year, Paine was in England, contributing revolutionary articles to a weekly paper called *The Crisis*, and generally signing himself "Casca." The paper was started in January of that year, possibly by Dr. Franklin, and its principal contributor, "Casca," was unknown to the publisher. Doubtless the cause of the sudden and secret departure of Paine from Philadelphia was the necessity of procuring a supply of saltpetre and other materials of war which the colonies urgently needed and without which a revolution was impossible.

WASHINGTON, D. C. W. H. BURR.

CONSTRUCTION VS. DESTRUCTION.

TO THE EDITOR: If I had the ability to write an exhaustive essay on any subject and was commissioned to select the one which, if properly presented, would in my judgment do more good than any other, it would be construction vs. destruction. I would argue that in every line of thought, socially, politically, religiously, the only true policy is to bridge every chasm of error and imperfection, by a new and better way and when such a path with solid foundations and easy ascent was well graded, its completeness would compel the masses, who are constantly reaching out for better things, to walk in this better way. It seems to me passing strange that there should be in almost every line of thought such a determined disposition to destroy the belief of others, rather than spend the time and energy at command in constructing a belief or system so perfect that every opposing belief would die a natural death, or be so absorbed in the better as to entirely lose its identity.

In theology, the numerous sects are constantly at war trying to undermine and destroy the beliefs of each other, and if the world is any better from year to year, it is because of the leaven of evolution working with the people and in spite of the turmoil and wrangle to destroy which seems to be the calling of so many writers and teachers. What may seem to us as absurd views held by others cannot be corrected by bristling up and throwing pen pointed shafts at those who differ with us. Combative argument strengthens an opponent but never changes his belief. The people will almost unconsciously absorb and assimilate the thoughts and beliefs presented to them that seem most reasonable. No man will travel in an old ship with rotten timbers, if there is a new and staunch steamer at the dock bound for the same port.

Without attempting to tear down and haul away old structures why not start a new and better building on the vacant lot adjoining. It may be best to limit the height of Chicago office buildings, built of brick and stone, but there is absolutely no limit as to the height which mental castles, for the uplifting of humanity, may not be built. Commencing with a solid foundation of truth and with a vast storehouse to draw from, we may keep on building with the same material, every truth squaring itself with every other truth, until finally we have a structure which pierces the clouds, with a fine outlook from every story and every window; and ascending to the top we may with the eye of faith and the logic of reason penetrate eternity. To build thus wisely requires the best thought of every hour and leaves no time to argue against the imperfections and inconsistencies of others. Our building when completed, will be our best and most convincing argument; the small peo-

ple who live in the smaller houses will feel lonely and desert the old structures, to climb with us. Every sect, creed and denomination seems to be a necessity for the race, not perhaps necessary for me or another, but for some one. All people cannot be on the same mental plane at the same time, but the tendency of all should be upward, so let us keep on building.

CHICAGO, ILL.

VERITAS.

In a large and all around way we assent to the plea of our esteemed contributor. But like most statements it will bear modification. One whose physical eyes are obscured by cataracts can never be made to see physical objects though constantly in the company of one with perfect eyesight. A severe surgical operation must, first be undergone to clear away the obstruction. So with the mental vision: it is, alas, too often the case that cataracts of superstition, *a priori* opinions, and prejudice must be removed by mental surgery before the normal powers of the spiritual vision can have play.

SLATE WRITINGS.

TO THE EDITOR: As a student of psychology, I shall be glad if you will permit me to make a few observations on the slate-writing experiences of Mr. W. Emmette Coleman and Rev. M. J. Savage, described by the former in THE JOURNAL of October 10th. Whether or not Mr. Savage is convinced that his experiences with Mrs. W. Francis were due to the agency of spirits we are not told, but we very properly assume that his judgment continues in a state of suspense. Looking at the matter as an outsider, I should say that he could not properly do otherwise than doubt. Mr. Coleman, however, affirms, as to his own belief, that he knows positively "an unseen physical power and an unseen intelligent agent were exhibited" in the phenomena he witnessed, and from his statement in relation to Mr. Savage's three-fold classification of spiritualistic phenomena, it is evident that by the unseen intelligent agent he means a disembodied spirit. Now there is a class of observations which show that the spirits who are accountable for many of those phenomena are yet in an embodied state, so that a physical explanation of them is possible.

Years ago I contributed to the London Anthropological Society a paper on that class of observations and they have always appeared to me to furnish the real explanation of most of the facts of Spiritualism. In association with thought-transference, the general truth which underlies them, if it is a truth as Spiritualists assert it to be, will perfectly account for Mr. Coleman's slate writing experiences, as well as for the automatic writing of epileptics. The latter is explained as being due to the existence in the human organism of a double personality or consciousness. This is only another phase of the curious phenomenon of the double, or duplicated form, which has been repeatedly seen, and which is of a physical nature, and not spiritual in the ordinary sense of this term. But there are various phases of the "double," as this duplication has been noted of the limbs, and more especially of the hand. The spectral hands of the Davenport cabinet had just such an appearance as that ascribed to the double.

I do not wish to vouch for the truth of any of the observations here referred to, nor yet for that of slate-writing, as I have had no experience of either; except so far as the exhibition of the Davenport brothers may be accounted as such in relation to the duplicate hand. But assuming the facts recorded to be true, and also Mr. Coleman's statements, of the truth of which I have no doubt, it appears to me that the experiences he describes can be well and fully explained by reference to the phenomena of the double, adding thereto thought-transference, without calling in spirit agency. That the medium herself was the unconscious agent is the only proper conclusion, assuming the possibility of the exercise in the phenomena of slate writing of the double hand. The fact of invisibility is nothing, as the existence of the double hand is a general fact of Spiritualism, and yet it seldom becomes visible. Hence when Mr. Coleman states that writing could be obtained "while the slate was held away from the table in the air, with our eyes fixed on Mrs. F.'s hand as she held the slate," he does not furnish evidence, as he supposes, that the writing was not done by Mrs. Francis.

He proves only that it was not done by her visible hand.

The sub-conscious self may still have been the real agent in the phenomena, and the failures of Mr. Savage confirm the view that to it they must be traced. We are told that writing came once when he had hold of Mrs. Francis' hand under the table, while she held the slate, but the writing said, "Do not disturb the conditions;" as though the holding of the hand interfered with the duplicating process. So also writing could not be obtained when the slate, wrapped in a handkerchief, was held over the table, or when it was held before a mirror, into which the sitters were looking. In these trials the conditions essential to the exercise of the psychic power were disturbed, add therefore it could not be exercised.

It may be said that on other occasions trials of a similar kind were successful, as in the case of the mirror. Mr. Coleman states also that he received writing on the slate on the table while it was partially covered by a handkerchief. This "partially" may, however, have made all the difference, but probably the real cause of Mr. Coleman's success, as of that of other Spiritualists, was their mental condition. This has undoubtedly considerable influence over the exercise of the psychic power, and Mr. Coleman's faith would aid in its exercise. At the same time, the fact that, notwithstanding the anxiety of the medium "to procure the best results" for Mr. Savage's satisfaction, there were so many failures, confirms the opinion that she was the real actor in the phenomena. Schopenhauer has a pertinent remark which may be used in illustration. He says: "If a man does a thing unconsciously it costs him no trouble; but if he tries to do it by taking trouble he fails." This furnishes, according to the view of the phenomena, an exact reason for the failures. Moreover, the facts mentioned in connection with the visible movement of the pencil is consistent with the explanation I have given. The power of the duplicated hand, or rather the psychic influence exerted through it, would naturally increase with exercise, as it appears to have done with Mrs. Francis. At first, the mere looking at the pencil caused it to stop, but now it can be seen moving and writing for a brief space of time; although there is not yet sufficient power to write on the slate in the usual way. The son of Mrs. Francis had the same power but lost it, apparently through nervousness and alarm at the phenomena.

In conclusion, I would remark that evidently the same intelligence which wrote on the slate answers to Mr. Coleman's inquiries, obtained from his mind the information necessary for the purpose. The fact of thought-transference is now pretty well established, and probably the sub-consciousness, or hidden self, which acts through the psychic organism, would have no difficulty in establishing a relation with the sub-consciousness of the inquirer. If so, the mere fact that some of the points alluded to were absent from the thoughts of those present presents no difficulty. Here again Mr. Coleman's unhesitating frame of mind would be of service to the psychic, while the mental condition of Mr. Savage would have the opposite effect, and would probably hinder the thought-transference and the slate-writing. To a simple psychologist there is no evidence in any of the facts mentioned by Mr. Coleman of "spirit" interference, and everything points to the explanation I have given them—that they are evidence merely of the possession by Mrs. Francis of a special psychic power.

Yours,

C. STANILAND WAKE.

CHICAGO.

Here is a little baby logic given the writer by the auntie to whom it was addressed. The author, Master Evans Zevely, is the bright little son of a Washington City lawyer—a fact which may possibly account for the early display of logical power. "Auntie, dear," the little fellow began, with a serious and anxious air, "there's a question that has been troubling my mind. I've been learning at school that the blue is atmosphere and it keeps right on, so you can't go up through it and get to heaven. And in Sunday school they said heaven is above us and hell below us. But how can that be if there is air all around the earth? And hell can't be in the earth, for they have dug and dug and found nothing." He spoke deliberately, hesitating at this point a moment and then instantly, his face lighted as with a flash, clapping his hands together, exclaimed joyfully:

"O, auntie, I know! I'm the discoverer of the age! The sun is hell!"

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Dr. Huguet: A Novel. By Edmund Boisgilbert, M. D., (Ignatius Donnelly). Chicago. 1891. F. J. Shulte & Company. pp. 309. Cloth, price \$1.25.

We are living in the era of the marvelous in literature and this work of Mr. Donnelly is a strong and stirring contribution to psychological romance. The motive of the story is justice toward the negro race. Dr. Huguet, the hero, is a fine type of the aristocratic, fastidious, cultured Southern gentleman, wealthy and a descendant from an old and honorable family. He has scruples in regard to slavery itself, but still holds strong race prejudices. While in a disturbed state of mind in consequence of circumstances which arouse within him a self-conflict between his innate sense of right, and his inherited prejudice against the negro, he is awakened one night to behold a wonderful and warning vision. Going to sleep thereafter he awakens in the morning to find himself in a negro cabin, and his real personality hidden in the loathsome body of one of the ugliest specimens of the black race. During the night a transfer of souls has been wrought by which Sam Johnson, a brutish chicken thief, becomes to outward appearance the refined Dr. Huguet, who is betrothed to a lovely and cultivated young lady. While the real Dr. Huguet is imprisoned in the despised negro's body, still retaining all his gifts of intellect, of graciousness of soul, his learning, his esthetic tastes, and high aspirations, while the chicken-thief in spite of his surroundings and supposed attributes as Dr. Huguet—which he eagerly takes advantage of—is still on the same low plane of intellect as when known as Sam Johnson. It will be seen that here in this situation are great possibilities and Mr. Donnelly has worked out the idea remarkably well. There are many tragic episodes, before Dr. Huguet can convince anyone that he is the Dr. Huguet. The re-transfer of his soul to his own body only takes place when the supposed Dr. Huguet is shot for his misdeeds. One of the amusingly characteristic things in this fictitious work of the author of the Bacon-Shakespeare's "Great Cryptogram" occurs in the courtship of the hero, where his admiration of the young lady is awakened by her appreciation of the works of Bacon, and her discovery of parallelisms between Ben Johnson and Shakespeare.

Little Folks East and West, comprising "Prairie Stories," "Mother Goose Stories," "Fairy Stories," and "True Stories." By Harriette R. Shattock. Boston: Lee & Shepard. 1892. pp. 95. Cloth, illustrated, price 75 cents. Chicago: A. C. McClurg & Co.

A collection of thirteen simply told yet charmingly fresh stories for children. This is, we believe, Mrs. Shattock's first contribution to the literature of childhood but this work we feel assured will win for her a warm welcome among those for whom she writes, should she make further contributions in this direction. The stories concerning child life on the Western prairies are delightfully realistic, and this book with its handsome covers and many spirited illustrations will make an appropriate gift for the coming holidays.

Augustus Jones, Jr.; The Little Brother, and Other Stories. By Fitz-Hugh Ludlow. Boston. 1891. Lee & Shepard. (No. 13, Good Company Series). pp. 293. Paper, price, 50 cents.

Four short stories, told in a tenderly humorous vein, true to life, make up the contents of this work. In each of these stories is embodied a charming picture of innocently wise child life. It is delightful to come across such breezy and sympathetic pictures of genuine boy nature. Into each story is interwoven a realistic love affair.

MAGAZINES.

Among the most interesting articles in the *Chautauquan*, for November, we find an illustrated sketch of "Thomas Jefferson," by Prof. C. J. Little; "Progress of the Colored People in Washington," by Margaret W. Noble, and "Women's Clubs in London," by Elizabeth Robins Pennell. Fine portraits of Jefferson, Elaine Goodale Eastman, Olive Thorne Miller, Frances Willard, and Countess Annie de Montaigne are given. The leading article in the November *Popular Science Monthly* is on "University Extension," by Prof. C. H. Henderson, and the subject is also discussed editorially. Robert T. Hill, in an

article entitled "Do We Teach Geology?" is inclined to think that much of our science teaching is still unsatisfactory. W. G. Benton gives an account of "The Ethics of Confucius," and Prof. G. L. Goodale, in "Possibilities of Economic Botany," describes some of the plants that might be cultivated for food if any of our present food plants should be lost. The November *Atlantic Monthly* among other attractions has a sparkling sketch of "Count Tolstoi at Home," written by Isabel F. Hapgood; a paper by W. J. Stillman, on "Journalism and Literature," and a picturesque description of life in Japan, entitled "The Chief City of the Province of the Gods," by Lafcadio Hearn. Mrs. Catharwood's charming story, "The Lady of Fort St. John," is brought to conclusion in this number. The November *New England Magazine* opens with a timely paper on "The Home and Haunts of Lowell," contributed by Frank B. Sanborn. LeRoy Phillips writes about "The Poems of Emily Dickinson," and Rev. G. L. Chaney contributes an article on "Atlanta" to the New South series. "Dr. Cabot's Two Brains" is a story in which science and sentiment are agreeably mixed by Jeannette B. Perry.

Albert Bushnell Hart, of Harvard University, contributes an article to the *New England Magazine* for November, in which he discusses the cause of the defeat of the Confederacy in the war. A number of novel arguments are presented in his review of the situation, both before the shot of Fort Sumter and after Lee's surrender. It is an article which is bound to interest both Northern and Southern readers, and is strictly judicial and impartial.

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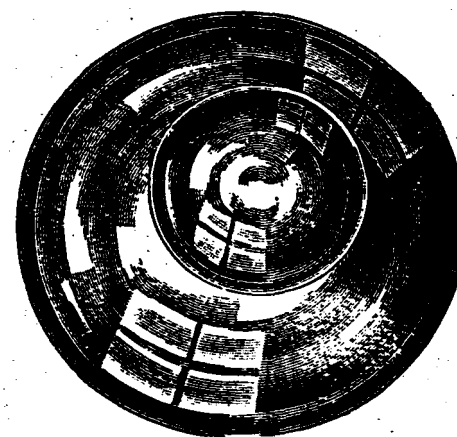
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THE OLD CHURCH BELL.

BY BELLE. V. CUSHMAN.

In a Vermont town, just over the line,
In woods smelling sweet with hemlock and pine,
There stands by the roadside, old and brown,
A bell, that once hung in Halifax town.

Hung for years in the old church steeple,
From far and near it summoned the people,
From hamlet and farm it called them in
To hear the word, and repent of their sin.

But little is known of the old church bell—
I would that its tongue a story could tell
Of the days of old, when its faithful call,
Summoned the people, one and all.

Perchance as its notes rang loud and clear,
They filled the listener's heart with fear,
Recalling the sins of his thoughtless youth
That led him away from the paths of truth.

He thought of the things he had done and said,
He thought of the hours he had wasted in bed,
He thought of his Bible laid on the shelf,
And he thought of his own unworthy self.

But he answered the call of the ringing bell,
Though he feared his soul was doomed to hell—
For he hoped to find in sermon or prayer,
Some word that would lighten his load of care.

But the minister old was hard and stern,
He thought it but just that sinners should burn.
So the fear of the law he faithfully taught,
And sermon and prayer with terror were fraught.

He talked of Sinai's broken law,
He told of a place that we mention with awe,
They sang of the wrath of God to come—
Then he sent his congregation home.

No wonder the sound of that iron bell,
Reminded those pious souls of hell,
For the minister sought by day and night
To guide them to heaven, by Hades' light.

And the sexton grey as he pulled the rope,
Thought over these things and expressed a hope,
That the work he did in ringing the bell,
Might have helped to save some souls from hell.

But one Sabbath morn as with holy zeal,
He rang on the bell its loudest peal,
A strange sound fell on his listening ear—
"The old bell is cracked," he said, "that is clear."

He meant it was not clear, and that was right—
For on Monday they pulled it down in sight
And found that a crack had ended its days;
No more could it ring for prayer or praise.

So they carried it gently out of the town,
And there by the roadside laid it down.
In a cool, shady nook where the waters fell
From a brooklet near, they inverted the bell.

And there from the heart that forever is stilled,
With fresh flowing waters constantly filled,
It gives men and horses who pass that way
A generous drink—with nothing to pay.

So now this old bell with a broader creed,
Through its emblem of truth and of love indeed,
Preaches a sermon, broader and higher
Than ever was heard 'neath the old church spire.

In its waters so cooling, fresh, and fair,
We may read of a Father's loving care,
We are told of an all controlling good,
And convinced of the human brotherhood.

The editor of THE RELIGIO-PHILOSOPHICAL JOURNAL has received the following letters and takes great pleasure in making them public, as it is a satisfaction after publishing a large advertisement to know that it not only paid the man who inserted the advertisement, but also give great pleasure to every one who replied.

531 JERSEY ST., QUINCY, ILL., OCT. 24, 1891.

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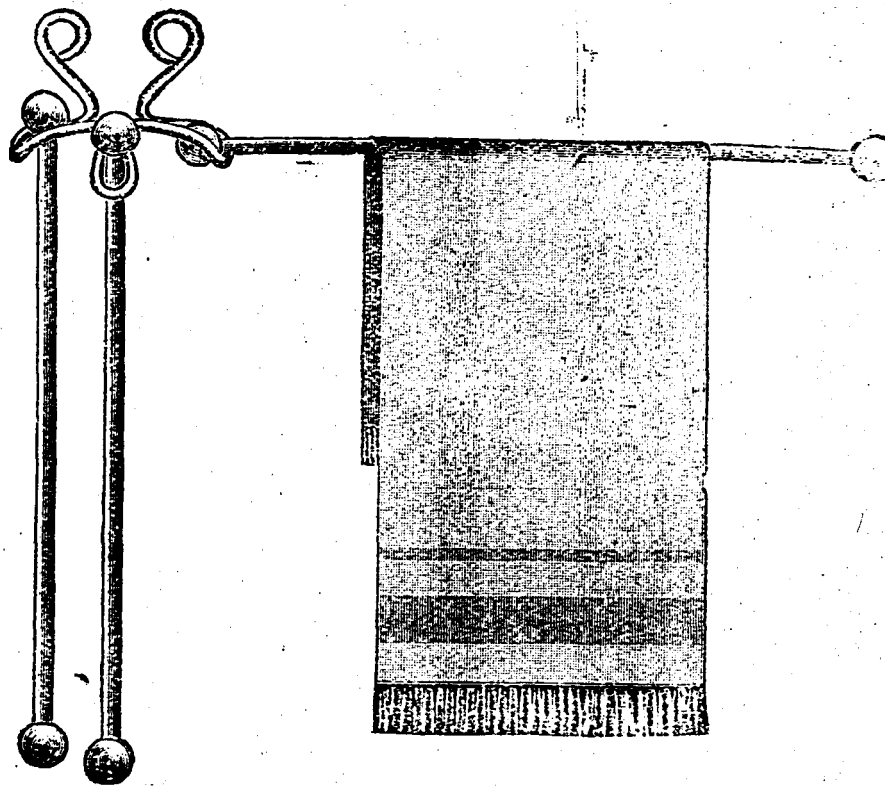
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The book has sixteen illustrations with a frontispiece after Carpenter's celebrated painting of Lincoln. Cloth bound. Price, \$1.50. I shall have the work on THE JOURNAL's shelves before the end of this week, a large invoice being on the road as this paper goes to press. The demand is likely to be very great, and purchasers will be supplied in the order of their application. Address John C. Bundy, Drawer 134, Chicago.

A VALUABLE OPINION.

The late Professor S. B. Brittan thought very highly of Dr. Crowell's book "The Spirit-World." Writing of this remarkable book on one occasion Dr. Brittan said:

"It is the common objection to most of the books which have been published in the interest of Spiritualism that they are vague and indefinite in their descriptions of the other world, and that they give us no details in respect to life in the spheres. This certainly cannot be said in truth of this work. On the contrary it mainly consists of such descriptive details, and it answers—from the standpoint of the spirit teachers—numberless questions which are on the tongues of all inquirers. It is this feature of the work, more than all others, that will cause it to be widely circulated and read. Dr. Crowell's invisible teachers are not ancient souls of prehistoric ages. They were not cradled in Egypt. They did not worship in Grecian temples. They were neither Jewish prophets, nor Christian apostles, but men of our own time. They do not betray the empty ambition that aims to govern by a subjugation of reason and conscience."

Mr. Sidney Morse, the sculptor of well-known busts of Emerson, Theodore Parker, George Eliot, and others, and formerly editor of the Boston *Radical*, has been for the past year giving conversational lectures on "Art Literature and Personalities" illustrated while he talks with clay and charcoal sketches, which have won wide and favorable comment. He is now prepared to repeat those lectures in any locality where desired, on such subjects as "The Sculptor's Art," "Memories of Emerson"—

with whom Mr. Morse was personally acquainted—"The Anti-Slavery Epoch," "Carlyle and Emerson," "Lowell—Holmes—Whitman," etc. Send for circular to Sidney Morse, Hillside, Wisconsin.

Friends of Spiritualism and psychical science can do a good work for both by persistently calling the attention of their local news and book dealers to THE JOURNAL, and inducing them to keep it for sale on their counters. Many people who from various causes find it unadvisable to subscribe for a Spiritualist paper regularly, will buy one frequently if they can readily obtain it at a news stand. The same argument applies to Spiritualist pamphlets, many more of which could be sold if displayed on news counters—particularly such pamphlets as "The Watseka Wonder," "Heaven Revised," and "Signs of the Times."

Dulany Forrest Blackburn, Killeen, Bell Co., Texas, who belonged to Company D, First Middle Tennessee Infantry, wishes any of his old comrades who may see this paragraph, to write him giving their addresses. His attorney tells him that to procure a pension, to which he says he is entitled, he must have the evidence of two of his command or one commissioned officer. He adds: "I used to go every day to Nashville to get newspapers for the regiment; my colonel, Gillen, had me to write for him in his tent, and to clerk for him when he was appointed provost marshal."

In years past Mrs. Jennie C. Jackson was widely known as a healer in this city; after several years absence from Chicago, engaged in business, she has now returned and taken up her practice once more. Mrs. Jackson is an excellent healer as we know from personal observation, and her old acquaintances will be glad to know that she is pleasantly located at 427 Washington boulevard.

Next Sunday at Union Square Hall, San Francisco, Elizabeth Lowe Watson will, so THE JOURNAL is informed, begin a three month's course of lectures. The people of that city are to be congratulated in that they are to have the opportunity once more of listening to the teachings of this inspired woman.

B. F. Underwood will give an address next Sunday evening, commencing at 8 o'clock, at 116 Fifth avenue, Chicago, on "Some Psychical Facts and Theories."

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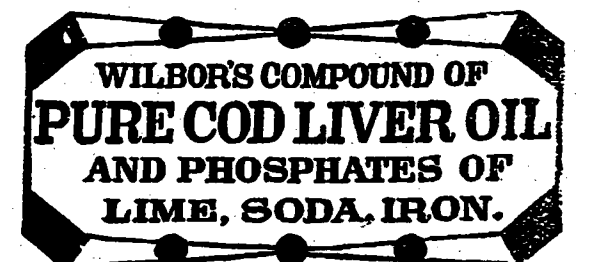
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